The Christian Century

PUBLISHED WEEKLY

Planning Tomorrow's Cities

By Walter Kloetzli

America's Other Peril

An Editorial

South Africa Is Not the South

By Shaun Herron

August Survey of Books

AUGUST 1, 1956

In This Issue

Shaun Herron
editor of the influential *British Weekly*, Free Church journal published in London, returned to the U.S. recently to lecture. An article of his on the racial situation in the American south appeared in our June 20 issue. A Congregational clergyman born in Northern Ireland, Mr. Herron first became interested in the race problem through the situation in South Africa.

Walter Kloetzli
has since 1954 been secretary of urban church planning under the National Lutheran Council's Division of American Missions. A native of New York city, he studied engineering and served as flight instructor in the U.S. air force before entering Gettysburg Seminary. He was ordained to the ministry of the United Lutheran Church in America in 1950.

Nathan A. Scott, Jr.
is assistant professor of theology and literature on the federated theological faculty of the University of Chicago.

Ralph Douglas Hyslop
is professor of ecumenical studies at Union Theological Seminary, New York city.

Edward A. Dowey, Jr.
author of *The Knowledge of God in Calvin*, is associate professor of church history at McCormick Theological Seminary, Chicago.

Robert H. Glauber
is editor of the *Beloit Poetry Journal*.

Ned Cole
has just been designated dean of Christ Church Cathedral (Episcopal), St. Louis.

W. Stanley Rycroft
is secretary for Latin America on the staff of the Presbyterian, U.S.A., Board of Foreign Missions.

John W. Parker
is chairman of the department of English at Fayetteville State Teachers College, Fayetteville, N. C.

P. C. Joseph
a member of the Mar Thoma Syrian Church and a graduate in journalism from the University of Nagpur, India, has for some time been a representative in Calcutta of

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Coming Events

Aug. 3-5. Methodist Regional Young Adult Leadership Training Conferences, Mount Wesley and Kerrville, Tex.
Aug. 3-8. National Council of Churches Joint Commission on Missionary Education Ecumenical Missions Conference, Asilomar, Calif.
Aug. 3-10. American Christian Ashram (N.C.C. Joint Department of Evangelism), Santa Claus, Ind.
Aug. 4-9. United Christian Youth Movement Regional Training Conference, Swanannoa, N. C.
Aug. 4-11. American Baptist Convention National Ministers and Evangelism Conference, National Recreation Leaders' Laboratory, Green Lake, Wis.
Aug. 5. Dedication of Site for Alaska Methodist College, Anchorage, Alaska.
Aug. 5-11. United Christian Youth Movement Regional Training Conference, Madrid, Iowa.
Aug. 5-12. United Christian Youth Movement Regional Training Conference, Ferrum, Va.
Aug. 5-18. Danforth Foundation Seminar on "The Asian University in a Changing World," Yale University, New Haven, Conn.; Chandran Devanesen, Arnold Nash, Huston Smith, leaders.
Aug. 6-10. National Lutheran Council Regional Theological Conference, Spokane, Wash.
Aug. 6-11. International Meeting of University Students, Collège Cévenol, Le Chambon, France.
Aug. 8-12. 7th Annual German Evangelical Kirchentag, Frankfurt/Main, Germany.
Aug. 9-12. Methodist Regional Town and Country Conference, Lake Junaluska, N. C.
Aug. 11-18. American Baptist Convention 13th Annual Mission Conference, Green Lake, Wis.
Aug. 11-16. American Christian Ashram (N.C.C. Joint Department of Evangelism) Camp Sierra, Shaver Lake, Calif.
Aug. 12-18. United Christian Youth Movement Regional Training Conferences, Sallisaw, Okla.; Elkins, W. Va.
Aug. 12-19. United Christian Youth Movement Regional Training Conference, Winnipesaukee, N. H.
Aug. 12-19. Congregational Christian 6th Annual Conference for Lay Men and Women, La Foret, Colorado Springs, Colo.
Aug. 13-18. Lutheran World Federation First International Conference on Luther Research, Aarhus, Denmark.
Aug. 13-18. Methodist Regional Church Music Institute (Northeastern and Central jurisdictions), Lycoming College, Williamsport, Pa.
Aug. 14-17. Methodist Regional Church Managers Conference, Lake Junaluska, N. C.
Aug. 14-19. American Evangelical Lutheran Church 79th Annual Convention, Muskegon, Mich.
Aug. 15-18. Lutheran World Federation Commission on World Service, London, England.
Aug. 15-18. Methodist Regional Young Adult Leadership Training Conference, Gulfside Assembly, Waveland, Miss.
Aug. 16-19. Methodist Regional Young Adult Workshop, Lake Junaluska, N. C.
Aug. 18-24. N.C.C. Division of Christian Education 14th International Audiovisual Workshop, Los Angeles.
Aug. 18-25. N.C.C. Division of Christian Education National Religious Drama Workshop, Green Lake, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)
the Indian National Christian Council's relief committee in a relief program connected with Church World Service (U.S.).

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EDITORIAL

A Boy's Blindness And Our Sight

A CHEERFUL four-year-old had to give up his sight to save his life, and a whole nation agonized with his parents. There was something special about our grief. It was not just sympathy, even extraordinary sympathy. The pathetic event explored us and our motivations, deeply troubled us; there was some quality of great myth about it. Our grief reminded us of the deep wells of sympathy and compassion that are in us—resources not even hinted by our regular grief for ourselves. And in the same moment, that sorrow convicted us of our casual Christianity. For evidently it takes an occasion of such terrible poignancy to call up our resources from their deeps. All kinds of tearing sorrow abound around the world, and we know it. Yet sympathies, empathies stay closed up until headlines blast them open. Only when we are thus pressed open by grief with which we can easily identify ourselves do we realize how closed we have been all along. But this crisis reminds us of more than our too frequent imperviousness to each other. We are too often heedless of the world as well. A baby's surgical night wakes us all to the day. In an anguished moment we confess that we have let our sensitivities be blunted by routine, that we have let our appreciations get all gummed in habit. Just as we who can see are missing too much of the misery we should be helping, so are we missing too much of the marvel at hand for the glorying.

O God, open our eyes that we may see beauty prepared for our joy, and need awaiting our help. Amen.

Why Was Aid to Egypt Offer Canceled?

IS THE UNITED STATES turning again toward isolationism? Chancellor Adenauer of Germany evidently fears we are, and is much agitated over prospective cuts in our armed forces. The Arabs have a different theory to account for Mr. Dulles' cancellation of our offer to help Egypt finance the Aswan dam. It is that the administration has succumbed to Zionist pressure for fear of election year reprisals. Recalling the resolution with which the administration withstood all-out demands from Israel for arms at the time of the Gaza strip flare-up, we doubt the Arab theory. It is more likely that the state department canceled its offer because of congressional opposition to all foreign aid, resulting in severe cuts in available funds. A contributing reason may have been Nasser's visit with Tito and Nehru, his impending visit to Russia and his continuing attempts to play the two sides of the iron curtain against each other. It is now reported from Egypt that Nasser was bluffing; that the Russians had not in fact offered to finance the dam, as previously reported. However that may be, the apparent cancellation of the proposed development of the Nile is regrettable for one major reason. It is: the people of the Nile valley, including the teeming millions of Egypt, are among the most poverty-stricken on earth. They need help. Now that both Russia and the United States plus Britain have declined to be played against each other to provide this aid, both sides should ask the United Nations to move into the situation, with the assurance that each would supply its share of the funds required for this tragically needed program. It is entirely likely that the cooperation of the Sudan and other countries, which could not be secured on the old basis, would be gladly given the U.N.

Congress Rushes To Adjourn

THE IDES OF JULY marked the beginning of a rush for adjournment by a politically preoccupied Congress. The stampede for home in preparation for the party conventions might not be so enthusiastic if congressmen anticipated they would be met by an electorate angry because so much essential business of the nation has been left undone. But the voters are notoriously tolerant, and most legislators are preparing to head for home without dread. They appear about to leave Washington with no school construction bill enacted, although the President made a special plea for action on this urgently needed measure. Presumably they reason that children do not vote, and the children's parents are more immediately concerned about other things. The civil rights program has been allowed to bog down in the Senate, a casualty created by the deep split in the Democratic party. Foreign aid seems a little more likely of passage, although here the major obstacle is the rift in the Republican party. The chances of getting the much-needed amendments to the immigration laws to which both parties are pledged are also rated very low, thanks to the Senate judiciary committee. The proposed American membership in the international Organization for Trade Cooperation, which has been passed by the House, is also stuck in the Senate. The bill increasing postal rates has passed the House and is in Senate committee. So it goes. One effect of this legislative near-paralysis is seen in our relations with Egypt. At last that strategic country decided to turn down the Russian

offer to finance the Aswan dam and appealed to the West for help, only to be told the West had changed its mind. A factor in this momentous development was denial by Congress of sufficient funds for foreign economic aid, and denial of authority to grant aid over a period long enough to build a dam. If Congress had stuck to its last until it finished its work, it would have found a way to finance this development in the Nile valley.

New Nation to Emerge In West Africa

EARLY INDEPENDENCE is likely to come as a consequence of the parliamentary elections concluded in the middle of July in the Gold Coast. This west African colony of Great Britain has been moving at an accelerated pace toward self-government since the end of World War II, and now is in position to attain a goal few African states have yet achieved. Its near neighbor is Liberia, for many years almost the only independent country on this vast continent. Libya, Egypt, the Sudan and Ethiopia in the north and the Union of South Africa in the south have now reached the coveted state, but added together they still cover less than a fourth of the area of Africa. The victor in the Gold Coast election was the Convention People's party, which emerged with 69 seats of the 104-seat parliament. Prime Minister Kwame Nkrumah, head of the party, lost some ground in this election, probably as a result of scandal in a government-operated cocoa purchasing company. But he still has the two-thirds majority required for the new legislature to order a motion asking Britain for independence "within the commonwealth." The British colonial secretary has promised to grant the request of such a majority. The C.C.P. has effected a social revolution on the Gold Coast in recent years, and should have the responsibility of reaping the fruits of that change. It has attained a wide diffusion of political power, and this is good. Its means are not so good, since power has been attained through gaining control of voluntary organizations, such as farmers and workers and servicemen's groupings, and cooperative associations. The effect on these organizations is described as "little short of disastrous," but the political party has prospered and by providing "jobs for the boys" has solidified its power. Fortunately, democracy was never meant to require that men be perfect for it to succeed.

Report Urges Ban On Missionaries

ACCORDING to an official committee of inquiry of the state of Madhya Pradesh in central India, the number of foreign missionaries in India has grown so large that the security of the nation is threatened. India had around 2,400 missionaries of the Christian faith in 1947 when freedom was attained. Now the number is said to be 4,800. This great increase, coming at the time the country achieved self-determination, has aroused strong opposition. The Madhya Pradesh investigating group was appointed two years ago, probably on the initiative of the strongly intrenched Hindu majority in that area. Its report says it visited 77 towns and interviewed 11,000 people. It urges the government of India, which had nothing to do with the investigation, to halt the "large influx" of missionaries. It also recommends that property held by foreign missionary groups in India be transferred to Indian Christian churches or turned over to international groups. Further, it demands that the right of evangelical witness be reserved for Indian nationals. It particularly criticizes the influx of Christian missionaries from the United States and their propensity for "mass evangelism" through the press, radio, films and television. The report goes beyond any previous declaration of its kind in declaring that "evangelization in India appears to be part of the uniform world policy to revive Christendom for re-establishing Western supremacy and is not prompted by spiritual motives." This judgment cannot be based on evidence, for there is no uniform world policy to use the Christian faith for political ends, and nobody claims such a policy exists except confirmed Marxists. The Indian report is talking beyond its knowledge when it says, as quoted in the *New York Times,* that "the objective apparently is to create Christian minority pockets with a view to disrupting the solidarity of the non-Christian societies and the mass conversion of the Advasis [aboriginals]." Its opinion is that "such activities are fraught with danger to the security of the state." Christianity *is* a threat to the security of any state which nurtures injustice, slavery or racial discrimination, as we know from experience, but not to a state which maintains freedom, equality and brotherhood. If the security of India trembles because an additional 2,400 Christian missionaries have entered the country and gone to work, India is in worse condition than the world had reason to think. We do not believe India is in any such peril from Christian missionaries. Perhaps orthodox Hinduism is in peril. The commission may reason its insecurity is a danger to the state, but that conclusion does not necessarily follow. Nations are strengthened rather than weakened by a diversity of religions, providing they have the courage to separate church and state and keep them separate.

Liquor Plus Brutality On Trial With Marine

THE TRIAL of Marine Sergeant Matthew C. McKeon is evidently to be conducted in the newspapers. The methods of the defense lawyer are intended to attract the widest public attention to the Parris Island, South Carolina, training base, and this is fortunate. There is no doubt in anybody's mind that six young recruits are dead, or that the noncommissioned officer ordered them to march at night into a treacherous swamp where swimmers and non-swimmers drowned in a dark stream. The defense is trying to prove, by a long procession of witnesses, that this fatal march was standard operating procedure. Thousands of former marines are excited over the prospect they may have the opportunity of testifying to what happened to them in training. To do this, the defense first attempted to prove that it was also S.O.P. for the sergeant to be drunk. It was admitted that McKeon had been drinking, but the argument was made that this fact was of no consequence. The logic of this seems to be that drinking is universal in the marine corps and that the risk of tragedy as a consequence of an officer's drunkenness is a hazard

that has to be borne like the risk of injury or death from enemy action. This is nonsense. The armed forces must hold officers responsible for their conduct. Since drunkenness on duty endangers lives, as the Parris Island deaths demonstrate, the armed forces should stop serving liquor in government canteens and should do everything in their power to discourage its use. Concerning the nature of marine corps training, it is self-evident that marines are trained for war. Reduced to its essentials, the marine's business in war is to kill the enemy and if possible avoid being killed in the process. If we tolerate war, we can have no objection to preparing men to wage war. This involves the employment of forced marches, even at night, and other training methods, some of which are as brutal as the end the nation sets its young men to achieve. But the greater the peril in such training, the greater the care which should be exercised to make sure officers are in full possession of their faculties. No system of training can succeed if it is supervised by men whose judgment is warped by any degree of intoxication.

Scholarship Set To Music

VOGUES in the arts are as certain and as unpredictable as fashion changes in women's dress or in theology. Men and works take their turn in the cultural spotlight. A little while ago it was Henry James who was having his critical whirl: the novels were reissued, plays and movies were made of some of them. About the same time, Van Gogh was the painter to talk about. Living rooms all over the land blossomed with bunched sunflowers and slanting iris, madly whirling suns and scorching moons. Hector Berlioz was rediscovered by musicians not long ago, and kind words were ventured for a few romantics. Now other names and creations are in the spotlight. To call attention to such vogues is not to minimize them. Each person or work taken up for a spell of special attention has good claim to such consideration. In theology, for instance, Soren Kierkegaard has been high style for an impressive period, and during his long run has influenced Christian thought in a way that should be good in the long run. There is no missing the vogue element in his current fame, though. Everybody quotes him on everything. Ultimate confirmation came when American Composer Samuel Barber set some Kierkegaard prayers for solo voice and symphony orchestra in a work which has had widespread hearing and generous critical acclaim. In biblical studies nothing, not even Bultmann and *Entmythologisierung,* can touch the Dead Sea Scrolls for this kind of monopolization of attention. Nothing in antiquarian scholarship has ever captured such well-nigh universal interest. Attesting this is the fact that these precious bits and scraps start out where Kierkegaard only finally arrived: in the concert hall. American Composer Henry Cowell has set one of the rediscovered Essene Psalms for chorus and symphony orchestra ("A Thanksgiving Psalm from 'The Dead Sea Scrolls' "). Charles Munch and the Boston Symphony gave the work its premiere at a Berkshire Festival concert recently. Critic Robert Babar, writing in the *New York Times,* was not overwhelmed. "The Yale Glee Club could rarely be heard nor—when it could—did the articulation of the text (from the Thanksgiving Psalm translated into English from the Aramaic by Millar Burrows) amount to much." One wonders, again in the long run, how theologically prophetic the musician's criticism will be!

America's Other Peril

ONE OUT OF EVERY FOUR persons in the Soviet Union is said to be in some kind of school. Training of "specialists" is reported to exceed 500,000 a year. Graduates in science and engineering exceed the numbers our colleges and universities are turning out in those fields. Recently the United States was challenged to a "competition in the field of education" by a Russian representative attending a UNESCO conference on education in Geneva. By the nature of the situation, competition already exists in almost every phase of life. How shall it be conducted in the training of the young?

The American public has been led to think its most urgent peril is the threat of communist military might. We do not ignore that danger, but insist our country shall recognize that America's other peril is greater, more immediate, more responsive to action by each one of us. That is the peril raised by the U.S.–U.S.S.R. competition in education to forsake our own basic principles and adopt those underlying the Russian system. It is that we shall underestimate the values which have made freedom and equality something more than words. It is that we shall turn from idealism to materialism, from the humanities to science, from the liberal arts to engineering. It is that we shall betray our own heritage.

The competition between the systems we broadly describe as democracy and communism is a very real thing, which must continue until one or the other becomes ascendant. The fundamental objection to communism is not its military power, but its false conception of man and its denial of the existence of God. It holds that man's deepest desire and highest mission is materialistic. The communist conception of power is that the poor seize control of the state by class war ending in violence so that in the end they can eat more, wear more and be housed in more. To the communist, God is only an anesthetic notion invented by the rich to keep the people drugged so they will not take what is theirs. The church is the apparatus set up to teach this fiction and to keep the people quiet. Man is saved or lost by what he does here, and there is no hereafter.

Communism has built on this ideology an impressive structure of power including 800 million people. It is fear of this power which makes all too many Americans believe we must try to beat communism at its own game. Instead of being reassured, they are increasingly alarmed by the gradual subsidence of military tension since the Geneva conference of a year ago. They think our chief danger is that we shall "lower our guard," allow our allies to slip away and become a setup for a nuclear strike some time in the future. Continuing fantastic expenditures for military purposes do not reassure them. They do not see that the struggle has shifted to the economic and ideological front.

Those who do perceive the importance of education in

this competition think of it only in materialistic terms. They cry for schools to double and redouble their production of scientists and engineers. They wring their hands because young people do not flock to classes in mathematics. They tell us that Russia will be turning out 155,000 graduates in engineering and science by 1960; that we are now graduating fewer than 50,000 in those fields and by the most optimistic estimates cannot hope to graduate more than 125,000 in 1960. This is taken to mean that we shall fall behind in peacetime technology and then in capacity to meet the economic challenge of communism and finally in ability to meet communism militarily.

It is assumed that the worldwide battle has to be fought between materialisms; that the rapidly increasing productivity of the communist economy, which will surpass ours in 20 years if comparative rates of increase remain what they are today, leaves us no recourse but to tighten our belts and beat the Russians at their own game. Their education is materialistic; ours must be more so. They have little concern for the liberal arts; we too should consider them expendable. And just to make sure nothing slips, the President appoints a National Committee for the Development of Scientists and Engineers.

All this sounds as if it needs a little seasoning with common sense, American style. It got such salting generously when President Lee A. DuBridge of the California Institute of Technology addressed this new committee at its first meeting a month ago. He said: "It is true that in Russia more men and women received degrees in science and engineering last year than in the United States. So what? Maybe it is because in the last 100 years they have so neglected their technical strength that they must now exert strenuous measures to build it up. If this is true, our rate of production should not be determined by their weaknesses, but only by our own. Let us ask how many engineers we need to do our job and not take over their figures or the numbers they need to do their job." He urged the committee to keep its head and not be panicked every time somebody cries: "The Russians are getting ahead of us."

That is good counsel. It was also reassuring that when the Russian delegate at Geneva challenged the U.S. to a contest in education, an American spoke up and said the educational system of the United States is not being developed to compete with other countries but to meet its own needs. Granted that one of its needs is to equip our people to compete successfully with any system which challenges the fundamental presuppositions of Western civilization. But we have faith we shall be able to do that by following the lines developed to meet our needs as a modern and free society.

Where does our real strength lie? It is a perfectly sound position that we should always try to negotiate from what the state department describes as a "position of strength." But wherein does our strength lie? It lies only secondarily in material and military might. It is primarily found in something that is not ours in any exclusive sense: in the universal elements of liberty, equality and brotherhood. Liberty is not only freedom to act but also to know, to have access to the truth, gained from open debate in the press, in public assemblies, in all media of mass or personal communication. Because of this dimension of liberty, the free world has known for years what Stalinism meant; the Russians are only now finding out. Equality is not a negation of the natural differences in capacity or heritage between men; it is equality of opportunity to participate according to ability as a man and as a citizen in community and state life. It is to have equal access to education and to the other basic necessities of employment, freedom and means of movement, a minimum standard of decency in housing, health and welfare. Brotherhood is the expression of faith gained from freedom of worship, of religious teaching, of equality before the law of all churches, of separation of church and state.

These goals are not fully achieved, and will never be, but they are an expanding principle of organization in Western civilization as well as in our national life. Those who are so impressed with the achievements of communism since World War II need to be reminded that in one form or another these principles of Western civilization have recently been voluntarily adopted by more than 600 million people in India, Indonesia, the Philippines, and other formerly dependent countries. In the same years when the communists were engulfing China, parts of Germany, Korea and Indo-China and the states of eastern Europe, another way of life was also having its victories. Is the stream which has brought liberation of spirit as well as body to so much of the world now to be corrupted at its source?

It is not political bombast to recall that Washington, Madison, Jefferson and the other founders of our nation sought to establish the United States on universal principles of right human relations. They sought by diligent study of ancient societies what it took to create a civilization of enduring quality. They pursued national aims in the universal moral context of civilized values. That was why the American Revolution really shook the world, and continues to shake it as these principles find expression through universal education. Intrenched injustice in our own land, such as racial segregation, is no more immune to its relentless expansion than tyrannies and despotisms abroad. But all this dynamic, all this spiritual power, is short-circuited at its source if we desert the moral and religious principles, the fundamental faith, on which our society is built, and grasp for the materialistic power on which communism builds.

Perhaps the most important book published so far in 1956 is *An International Economy,* by Gunnar Myrdal (Harper, $6.50). In it the secretary of the United Nations Economic Commission for Europe notes that among the most serious of the consequences of the cold war is its "immense" effect on Western culture. He says: "The increasing influence of military *expertise* and the thinking habits of the military mind, the mobilization of scientists to work on all sorts of projects under state direction and financed by ad hoc state appropriations, the impetus in the social sciences to think in terms of state power and state strategic interests, the growth of the state secrecy and loyalty phobias and the mounting ascendancy of state propaganda are only some of the symptoms of these psychological and ideological effects. Gradually they are remolding our basic valuations; if continued for a protracted period of time they will alter our entire culture in a direction very contrary to our inherited Western ideals."

Mr. Myrdal agrees with George F. Kennan in saying our national communities are already giving reason for the "impression that we no longer believe in ourselves and that we are prepared to sacrifice the traditional values of our civilization to our fears rather than to defend these values with our faith." He warns that attempting to exorcise the devil by worshiping Beelzebub is "an old and dangerous game against which our Bible warns us in some of its most golden and sternest passages." He advocates "mobilizing all our strength to conserve our basic values" and declares that the "psychological and ideological effects on our culture of the frustrating stalemate of a prolonged cold war, stretching perhaps over decades, may be deeper and more lasting" than the disruptive horror of pre-atomic hot wars.

It is no derogation of science in its pure or applied forms or of scientists and engineers to take note of America's other peril. This peril is greater than our danger from military conquest because it is more subtle. It feeds on our pervasive secularism. It is nurtured by the complacency, the love of comfort, the gadget-mindedness which are so prevalent in these days of high and uneasy prosperity. It is greater because Congress, the state legislatures and local boards of education continue to lay upon our educators burdens too heavy to be borne with the inadequate resources they make available. So those courses suffer which contribute to the enrichment of mind and character while the materialistic "essentials" are promoted by the use of the limited means the schools have at their command.

It is late but not too late to turn the materialistic tide. For years the proportion of our national income which has gone to education has declined: we can increase school budgets more rapidly. For years the liberal arts have fought a losing rear-guard action in higher education: we can change that direction by a greater cultural emphasis in secondary schools, creating a demand for the humanities as well as mathematics. For years we have thought of truth as a weapon: we can seek it for its own sake and defend it whenever it is attacked through denial of civil liberties. For years Congress has abdicated its responsibilities for federal aid to education to religious and racial pressure groups. It will only change when we organize and work through the churches and in many other ways for those moral and spiritual values which constitute the foundations of Western free civilization. Our real hope for survival, our reason for existence, lies in those values.

He Ate with the Crew

EDITOR THE CHRISTIAN CENTURY:

SIR: Once upon a time, in fact it was six months ago (this is my true story), a man signed up for a cruise of a few months on a swanky cruise ship. There was a hoity-toity crowd of passengers, with plenty of glitter and glare, right out of the Social Register and Dun & Bradstreet. They were devotees of pleasure, determined to have a good time if it killed them. Every evening there was a sound of revelry by night, and in the daytime there was quite a continuous obbligato made by the clinking of glassware. This man, after a few days of voyaging on that sea of cocktails, thought of Lord Byron's division of the human race:

> Society is now one polish'd horde,
> Formed of two mighty tribes, the *Bores* and *Bored*.

The only difference was that on this cruise the two tribes were the same.

Our voyager made a discovery that sounded like old-hat Sunday school stuff: that the people whose one aim is pleasure pay a terrible price. They get to be the most tiresome bores on earth. They get out of touch with the world of workers. They do not have either toughened hands or toughened brains. As daily companions, they add up pretty close to zero.

So this man wandered down to the quarters of the crew and found it quite a different dish. Here were real people; they did not have to bluff or put on either "front" or "side." They could indulge in the luxury of being themselves. And they were infinitely more interesting than the "quality" on Deck A. They worked for a living and had something to report. Our voyager spent all his time with them, ate with them, and had a real cruise in human nature. If was of course an old discovery—that people who work for a living are a lot better company than the poor drudges who have to spend their time trying to run away from themselves. Rudyard Kipling made the same discovery on his world cruise in 1881. He records that he spent most of his time "with the crew in pajamas, sitting abaft the funnel, swapping lies."

The pursuit of pleasure gets to be a dull game. That sounds like a copybook maxim, but the funny thing about copybook maxims is that sometimes they are true.

Back in the 1920s a critic made a pertinent comment on an assemblage of pleasure hounds, those pictured in Ernest Hemingway's *The Sun Also Rises*. That book has the longest barroom in the world, stretching from the English Channel to the Pyrenees. The critic wrote:

> It is the great moral tract of the age. It will drive all the amateur reprobates in the English-speaking world to cold showers and bran muffins. . . . No one can stand a continuous round of monotonous gaiety forever. You feel that these creatures really have a nice hectic game of croquet coming to them, just to put a little color in their drab lives. They may be bad eggs, but surely God never meant the least of his creatures to be so bored.

The late lamented David Roberts summed it up. "When we try to reach happiness on cheap terms," he said, "what we get is bound to be cheap. That is why pleasure seekers in any age are always the most bored and dissatisfied people on earth. That is why anyone who aims directly at self-realization turns out to be only a fraction of a man."*

Since we have been handing out Sunday school stuff, let's make it a day and sing "Work for the Night is Coming," No. 149 in the little red book.

Yours,

SIMEON STYLITES.

*From *The Grandeur and Misery of Man*. Quoted by permission of the publisher, Oxford University Press, New York.

South Africa Is Not the Southland

By Shaun Herron

THE COMMONEST ILLUSION I know about the U.S. southland is that it is merely a modified version of the South African situation. Nothing could be farther from the truth. Racialism in South Africa has the same root causes as racialism anywhere else. But the Afrikaners (the Dutch) have over the years brought to it a racial messianism so grotesque that it would be comic if it were not so diabolically ruthless in its self-righteousness. I do not agree with those who think we must be tender with the Dutch Reformed Church in the Union of South Africa. To point to men like Professor Keet as tokens of hope for that church's conversion to Christianity is like pointing to a good apple in a tub of bad ones and claiming that if we leave it to do its work, in time we'll have a tub of good apples.

It has already been pointed out that the Dutch Reformed Church is the only "Calvinistic" church to have produced a form of fascism. I should prefer to say nazism, for fascism is also a state of mind found in every society and among weak men everywhere. It is the response of the insecure to uncertainty, in which they resolve the conflicts that are too great for their limited resources. Nazism has the same spiritual heritage but in this case we may as well call the men in power in South Africa what they have called themselves: nazis. And since the Nationalist party was created by the Rev. Dr. Daniel Malan and other ministers of the Dutch Reformed Church, they can't really complain that we should call them what they have called themselves.

I

I want first to go into the question of Afrikaner nazism because it distinguishes the simple question of color prejudice and its economic roots from *apartheid* and its perverted theological base. And it may hint to some Americans how they should deal with the ignorant men in their own midst who are trying to find theological justification for their social and moral limitations.

The Afrikaner has *never* done wrong but has *always* been wronged. That is the myth. It has been the myth since the first few Dutchmen landed in the Cape. They always trekked from oppression, says the myth. When Smuts wrote *A Century of Wrong* he perhaps forgot that the Boers made the same charges against the Dutch long before they had the British to blame for anything and everything. They charged the Dutch East India Company (which brought them out) and the Batavian Republic with oppressions that were later transferred to the British.

Let me give you an example of the kind of "oppression" that led to trekking. When Abraham de Mist, commissioner general of the Batavian Republic, proclaimed liberty of conscience and religion for all men in the republic, the Dutch trekked. They trekked from efforts to establish the rule of law rather than the rule of men. They were then, they are now, fundamentally lawless men.

The famous Butcher's Neck incident—the kind of legend upon which they have, in their chosen isolation, nurtured their unnatural capacity for hatred—was really a very simple affair. A Boer who refused to acknowledge that a master could be tried in court for brutally ill-using a servant attempted to murder the law officers who came to bring him in. He was shot in the process. His neighbors armed themselves and massed for an attempt to overthrow the civil authority by violence. The ringleaders were hanged, according to the tender ethics of the time (the Rosenbergs were electrocuted for an offense basically of the same nature in the United States). Of such stuff are legends of oppression and the food of hatred bred.

II

The Boers have never been wrong. They have always been wronged. They trekked when slavery was ended. They trekked from the liberal constitution of the Cape Colony (which Strijdom has just dismantled). There never was any freedom but their own. Freedom under the law for other men infringed their freedom to be beyond the law. Their answer was always to run away. In the so-called Great Trek, which now ranks in their race mythology with the Exodus from Egypt, they trekked away, as Sarah Millin has written, not only from the Dutch and the English but even from one another.

But now they cannot trek. They have nowhere to go. They cannot any longer run away from law and justice. They must face it and destroy it. And that is what they are doing.

The Afrikaners were a people of one Book. They read it in isolation and understood it only in relation to themselves. They have progressively come to see themselves as a new version of the children of Israel, a Chosen People, in this case chosen to rule over South Africa like the patriarchs they wanted to be, out on their lonely farms. But while their patriarchal sense of national mission was developing, South Africa was also developing. The racial attitudes of the Boer, even fifty years ago, were on the whole simply those of the civilized toward the uncivilized. Fifty years ago the great Aggrey of Africa could preach at Stellenbosch, the spiritual fountainhead of Afrikanerdom, and be received as a prophet. He was black but he was Christian and civilized. Since then the full glory of the Afrikaner myth has emerged.

As an Irishman I hope I can be generous about the English. They have no real capacity for hate. They fought the Boers and, in an effort to create a stable nation in the new Union of South Africa, gave the Boers such generous terms that the Boers have ever since been the political masters of the union. The English left politics to the Boers and gave their attention to business. They were the people who created the conditions that led to the urbanization of masses of Africans who can never again be people of the kraal. While the Afrikaners were busy hating the English and brooding on their imagined wrongs, the English were setting them a problem that now occupies a major

part of the Afrikaners' time—how to deal with the Africans who have been saved from mutual extermination by the British peace and from exterminating diseases by the British missionary doctor.

Characteristically, the Afrikaners are trying to go back beyond the facts of the situation that faces them in the present. Once, when some sort of law overtook them, they tried to get back beyond it. Now that the urbanized African is a fact, they propose to reverse the course of history and put the African back in the kraal. This the Dutch Reformed churches propose on the basis of their theology.

It was out of this blasphemous theological justification of the sins of their own weakness that Daniel Malan and the Nationalist party emerged. The party was created by *predikants* (ministers) of the Dutch Reformed churches to make politically effective the messianic and psychopathic illusions of the Dutch Reformed Church. The objective was simple: the subjugation of the English and the Bantu. (In this South African context "the English" means the English-speaking people of the union. The Afrikaners speak Afrikaans, a kind of primitive Dutch.)

III

Am I being brutal about these people? Nobody objected to our being brutal about the nazis, except those who did not want to understand them, and here they are again. The notion that the Union of South Africa is merely the American south with exaggerations should be scotched as brutally as may be. I'm sorry to disagree with Trevor Huddleston on this. He didn't understand that the Dutch Reformed Church is *deformed* Calvinism. He doesn't know the United States well enough to understand that the element which makes South Africa what it is, is lacking in the U.S. south. There are fascists in the south, of course, but they are merely groups of individuals. The Dutch Reformed Church and the Nationalist party are a combination of power, spiritual and political, which has no equivalent in the United States.

Apartheid does not mean what segregation means in the south, even though the English translation is "separation," "separateness." To understand this it is necessary to see inside the policies of the Nationalist party. Like Hitler, they made no bones about their objectives. Like the victims of Hitler, the English churches in South Africa have refused to believe it possible that after the Bantu, the Jews, and after the Jews—the English. But they all come under the aims of *apartheid*, for *apartheid* does not mean simply the separation of the Bantu and colored and Indian from the white; it means the separation from and the supremacy of the Afrikaners over all others, no matter what their color. You cannot even begin to discuss the fate of the Bantu without discussing first the ultimate objectives of the party in power. They have stated them and are busy carrying them out.

The roots of the Bantu Education act were, as Huddleston says, in the Eiselen Report. But the roots of the Eiselen Report were in the *Christian–National Education Policy*, a pamphlet published in 1949 by the Institute of Christian–National Education. The brains of this organization—including members of the present government—are also in the top drawer of the Broederbond, a secret society to which every member of the cabinet belongs. Smuts warned South Africa against it, called it "a kind of Gestapo" and was dead right. Thirty-seven per cent of the members of the Broederbond are Afrikaner schoolteachers and related public servants. In effect, the Institute of Christian–National Education is merely a front for Broederbond policy in education.

I think I can state this policy fairly by saying simply that it demands for Afrikaans-speaking children that they be brought up and educated "on the basis of the Christian–National view of life and world view" of the Afrikaners. This means "loving everything which is our own." Christian education means education in the light of God's revelation in the creeds of the three Dutch Reformed churches in the union. "Christian" means the creeds of the three churches; "National" means not South African but Afrikaner. "We believe," they say, "that the spirit and tendency in which all subjects are taught must agree with the Christian and national view of life and world view; that is to say that every subject must be taught in the light of the Word of God, with emphasis on the scriptural principles concerning them; and that no anti-Christian or un-Christian, or anti-National or un-National propaganda may be pushed forward in any subject." No un- or anti-"National" or un- or anti-"Christian" algebra?

In Article VIII of this policy we come to *apartheid*. The Afrikaner children are to be separated from the other strains. The church may not establish schools unless existing schools are "un-Christian and un-National." (Here is your Bantu Education act in embryo). Humor is not an Afrikaner gift, at least not conscious humor. The great joy of seeing the world through the eyes of Dutch Reformed doctrine on algebra and calculus will be conveyed to non-Afrikaner strains of any color—providing it is not done at the expense of the resources available for giving Christian–National education to Afrikaner children. They may be honorary *Herrenvolk* if there are any crumbs from the master's table.

If Dr. Donges disputes my reading of this policy—and I could give it in greater detail—let him publish this pamphlet in English in the United States, so that the Americans may judge for themselves.

IV

But this policy on education, now being quietly carried out in Afrikaner schools, is part only of the total picture. In 1940 the Nationalist party had an "enlightenment secretary." His name: Otto du Plessis, who later took office in Malan's government. In 1940 Plessis wrote a pamphlet, *The New South Africa: The Revolution of the Twentieth Century*. It was a song of praise for the nazi system and in it he proclaimed the road ahead. He foresaw the victory of Germany and declared that "it is clear that the prewar democracies will be superseded by the New Order not only in Europe but throughout the world."

Plessis explained one vital aspect of the New Order. He said it would be "conducted by a totalitarian conception . . . a disciplined system of government in which all power is concentrated in a party or leader who is the personification of the whole nation and who interprets through his will the view of life or ideology of the nation. . . . Nationalist Afrikanerdom longs for the death of that system which will also mean the death of unionist [i.e., Smuts' old

and then declining party] domination of South Africa. Afrikanerdom, the only real nation in the union, has, under the imported British system, not known full political, economic or social freedom. [Here it is again: when other men are free, I am not]. It consequently pines for the new system of a New Order." The resources of the nation, he said, would be employed especially "for the older population group"—i.e., the Afrikaner.

But in 1942 Malan himself, creator of the party, put this policy in print. In it he rejected democracy and with that rejection "the acceptance of *National Socialism* in its place." "Nazi" is a potted version of "National Socialism," as nobody will yet have forgotten. Malan also produced a "Draft Constitution for the Republic" which incorporated legislation now on the statute book. Article III declares that there will be a select franchise: citizens entitled to vote will be known as Free Burghers (a look back to early Dutch settlement) and this recognition "will only be accorded to subjects of whom it can be said that they will act as builders-up of the nation whatever status they possessed before." White church leaders who so quietly accepted the destruction of the constitution and the removal of the Colored (i.e., mixed race) people from the common voters roll should note that, like Hitler, the party said it all before they did it and that after the Bantu, the Jews, and then—the English.

This is what makes the South African case quite unlike the U.S. southland. The weight of nazi oppression drives the Bantu deeper into misery and hopelessness. In the American south, the Negro is shaking the burden from his shoulders, and he's getting a lot of cooperation from the whites.

Planning Tomorrow's Cities

By Walter Kloetzli

THE CITIES OF TOMORROW are on the drawing boards of today. Vast new suburban expansions at the urban fringe as well as renewal campaigns against the blighted city core are in preparation—and, as everyone knows, in many cases are under way. No longer is the church considered an "outmoded social institution" to be ignored in such significant endeavors. Instead, a new spirit of cooperation and teamwork is developing between churchmen and city planners.

In the last five years our population has increased from 150 million to 165 million people—a rate of increase almost four times that of the 1930s. Nor is the end of this trend anywhere in sight. An estimated 228 million people will reside in these United States by the year 1975, and 330 million by the year 2000. Trying to picture a nation that will double its present numbers within the next 45 years staggers the imagination. There is also a continuing migration from rural to urban areas. In 1920 only 45 million people lived in cities of 10,000 or over. By 1940 the figure had increased to 64 million. An estimated 138 million will be living in such cities by 1975, and perhaps 220 million by the year 2000.

The mobility of midcentury America further complicates the picture. For the last several years the national mobility rate has been almost 20 per cent. Thirty million persons changed their place of residence within the last calendar year.

Contrary to much thinking today, our central cities (within the city limits) are not becoming depopulated. The 1950 census reveals that in every region of the nation the central cities increased in population: in the northeastern region by 4.1 per cent, in the north central region by 9.8 per cent, and in the west by 31.5 per cent. As our cities grow far beyond their formal limits and spill over into the suburbs and their fringes, it becomes necessary to think in terms of metropolitan areas. Except in New England, a standard metropolitan area is a county or group of contiguous counties containing at least one city of 50,000 or more, and, in addition, further contiguous counties if they are essentially metropolitan in character and socially and economically integrated with the central city. The San Francisco Bay area is presently increasing at a rate of more than 250 people per day. The New York city metropolitan area, totaling approximately 15 million people, is expanding at the rate of over 600 per day.

Community Changes

The effects of these changes on communities and neighborhoods is startling. As a city expands, its inner-city or core area also increases in size. The business and industrial activity which is so much a part of the urban structure becomes ever larger. The result is a displacement of population and a general deterioration of the residential areas immediately adjacent to the city core. Generally it is persons of lower income groups or victims of racial prejudice who live in the so-called residential areas adjacent to the business core. The tremendous demand for housing, coupled with the shameful lack of adequate low-cost housing, makes it almost inevitable that these urban "ports of entry" be overcrowded, blighted spots.

A succession of population waves gradually moving outward from the center of the American city causes constant neighborhood changes. On the sprawling fringes of our metropolitan areas one sees scores of new communities. Many of these new suburbs desperately need coordination and regulation. Without the guidance and planning of trained community leaders, they can quickly become ranch-type suburban slums.

Add to this whole picture the fact that we are becoming a people without roots. Few people feel at home in their neighborhood. They do not feel that they really "belong" and are in the community, sharing its privileges and responsibilities.

Churchmen need to understand what planners and

renewal leaders are doing and why they are doing it. Dennis O'Harrow, executive director of the American Society of Planning Officials, says: "City planners need badly the support (and constructive criticism) of an 'unselfish' group of people. Most of the pressures that planners are subjected to and the reason that they frequently must bow to inferior development, comes from self-seeking persons with a great deal of money who apply pressures where pressures will get them what they want. And, in general, I would say that we are more likely to find a consistently unselfish group of persons among church leaders than anywhere else, not excluding the real estate board."

Ethical Issues

There are many ethical issues involved in city planning and urban renewal. As the vital forces in American community life attempt to come to grips with the needs of an expanding population, it is imperative that the church be aware of how ethical principles bear on these programs and learn to participate effectively in them.

Those who plan and shape the city of tomorrow face problems like these: Shall families in the blighted areas be permitted to "double up," with two or perhaps three families sharing the living space normally required for one? Shall speculative home builders be without responsibility for schools and playgrounds in the mushrooming suburbs—yes, and for provision of church sites? Whose concern are the dispossessed, the people made homeless by redevelopment projects? Shall the automobile so dominate planning that expressways and throughways be always given top priority, at the expense of parks and other important "nonessentials"? At what stage of neighborhood decline and deterioration does one become concerned about neighborhood conservation? Shall new or renewed neighborhoods or housing projects be homogeneous, or shall they be nonsegregated as to class, age and race?

City planning and urban renewal cannot be carried on effectively without informed and active citizen support and participation. Pressure groups and vested interests are constantly in the picture, trying to alter or hinder constructive programs. As one church leader on the west coast observed, "Most of the men that I know [in planning and renewal] are desirous of doing the right thing in the interest of community welfare and in the general program of development of the community. Many of them . . . are unable to carry this out because of the various pressures."

Churchmen and Planners Meet

Churchmen are responding to this need. In April 1955, at the annual meeting of the American Institute of Planners in Kansas City, one of the best attended sessions was that on "Church and City Planning." A panelist at this meeting was Everett L. Perry, secretary of the Office for Field Survey under the Presbyterian, U.S.A., Board of National Missions and coauthor of the manual *Church and City Planning,* recently made available by the National Council of Churches. In September 1955, at the annual meeting of the American Society of Planning Officials, held in Montreal, Canada, in conjunction with the Community Planning Association of Canada, the writer was a panelist in the session on "Churches in the City." Other participants were Joseph W. Merchant, executive director of the National Council's department of the urban church, Maurice V. Shean of the Catholic Committee of the South, and William O. Parker, planner from San Antonio, Texas.

These two dates were milestones in the relationships between city planners and church planners. Each group was interested and eager to learn about the problems of the other. To the best of the writer's knowledge these were the first such meetings ever held. Partly as an outgrowth of them, a committee has been appointed to work in the field of church and community planning. This committee, made up of planners and churchmen, is preparing several reports dealing with standards, methods, techniques and policies. Chairman of the committee is Ralph Ellifrit, director of planning for Houston, Texas.

A good example of the kind of cooperation that can develop between the church and planning is to be found in the Detroit metropolitan area. Raleigh Sain, research director of the Detroit council of churches, is also a member of the Detroit Regional Planning Commission.

Future Housing Needs

Many new communities and neighborhoods are still being planned as though the church were not important. Churches themselves are somewhat responsible for this attitude. It has been very difficult for the planners to find out from the churches what kinds of sites and plants they consider desirable and what their plans are. As a result many communities decided to handle the church situation by keeping churches where they could do the "least harm." Even today there are numerous communities where churches are completely zoned out of residential areas. In the majority of our communities they are limited to certain types of residential areas. It is essential that the churches in every city become aware of the master plan and zoning regulations for their area. Not only should church leaders see to it that provision is made for adequate spiritual ministry in every new community—be it suburban or renewed inner-city—but they should also be spokesmen for adequate housing, schools, parks and recreational facilities.

Housing construction has reached record levels during the years since the end of World War II. During the last five of these years the U.S. has built an average of 1.2 million homes a year. Progress has been made in overcoming the shortages of housing which accumulated during the war years, but there has been relatively little progress toward eliminating the slums and substandard homes inhabited by millions of our families.

The 1950 census reveals that we have 15 million substandard homes. Some 10 million of these must be cleared and replaced. If during the next twenty years we replace the homes which were substandard in 1950 and at the same time meet our annual needs for new houses, we must build from 2 million to 2.4 million new homes per year. Otherwise we will never be able to clear slums and eliminate substandard housing. Indeed at present levels of construction our present substandard units will never be replaced—and we will have more substandard housing in 1970 than we had in 1950. Then too, recent housing has been built to serve predominantly families in the upper

income groups. If we are to sustain a high level of housing construction we must produce many homes that can be rented or bought at $30, $40 or $50 per month.

On February 8 of this year Herbert H. Lehman, Democratic senator from New York, introduced two major housing bills in the Senate. The first, S. 3158, would authorize construction of 200,000 public housing units a year for three years, providing a sound nonsubsidized housing program for the middle income groups, with long-term, low-interest loans. The program envisions both sales housing and housing for cooperative, nonprofit rental meeting adequate construction and space standards, with community facilities and services available. Included in the measure are provisions for housing for elderly persons and for assistance for farm housing, together with authorization for necessary research. The second bill, S. 3159, calls for reorganization of the various government agencies concerned with housing into a cabinet-level Department of Housing and Urban Affairs.

Cosponsors of S. 3158 are Senators Paul H. Douglas of Illinois, Wayne Morse and Richard L. Neuberger of Oregon, Hubert H. Humphrey of Minnesota, Warren G. Magnuson of Washington, James E. Murray of Montana, Thomas C. Hennings, Jr., of Missouri, Estes Kefauver of Tennessee and Pat McNamara of Michigan—all Democrats. Cosponsors of the housing reorganization bill are Senators Douglas, Morse, Humphrey, Magnuson, Hennings and McNamara.

Urban Renewal

"Urban renewal," "conversion," "rehabilitation" and "redevelopment" are key terms in the city planner's vocabulary. Urban renewal is used to describe all kinds of approaches to the problem of city slums. Conservation is being attempted in those middle-aged neighborhoods, usually in an arc away from the inner-city, that are still adequate but are beginning to show signs of deterioration —an attempt to preserve the neighborhood. Rehabilitation is the up-grading of neighborhoods that have developed blight symptoms but can be restored by means of paint-up and fix-up campaigns, zoning enforcement and so on. Redevelopment is the most drastic approach to urban renewal. It involves the actual tearing down of hopeless slums and their replacement by adequate new structures.

In many of our cities the renewal programs are organizing residents of conservation and rehabilitation neighborhoods, attempting to arouse their interest and participation and to instill a degree of neighborhood pride and sense of community responsibility. Programs of this sort have been particularly effective in Baltimore, Chicago and Cleveland. Group leaders and speakers from the urban renewal agency have helped to develop strong and influential outposts in the various problem neighborhoods. Perhaps the Hyde Park–Kenwood Community Conference in Chicago is one of the best known of these.

An increasing number of congregations are becoming aware of the importance of city planning and urban renewal. Some are giving constructive leadership to the block organizations of their local housing program and to neighborhood conservation groups. Clergy and lay leaders are adding their support to the city's fight against blight as well as to zoning enforcement and master planning. Willis R. Ford, executive secretary of the Maryland–Delaware council of churches, tells of a recent meeting of the Baltimore ministerial association at which planners and renewal leaders spoke. The response of the pastors was so enthusiastic that Roland Renkel, the president of the group, was urged to schedule another meeting with the very same panelists.

When one suggests cooperation between planners and churches a practical problem presents itself. With whom shall the planners deal when they talk to churchmen? The average planner despairs of conferring with some scores or hundreds of church groups in his city as separate and unrelated organizations. If the church is to make an effective contribution to the planning of tomorrow's cities, and if it is to be a vital part of these cities, we must find a means for a cooperative and coordinated approach—and we must do so now.

VERSE

The Tide Is Rising

THE tide is rising under the beached boat.
Its weight had ground it into the gray sand,
Until sea-water slid an outstretched hand
Beneath the heavy hull not yet afloat.
Slowly the stern is loosed and then the bow.
Light as a leaf in air its motion now.
A head drawn gently backward by the hair
Is the slight skiff, once locked upon the land.
How like a mind that willingly betrays
Its weight to deep uncharted waterways
Is the unfettered ship that swims in prayer!

EDITH LOVEJOY PIERCE.

Leap

TWO things I saw on the way to my office.
They've set me thinking. But first, consider:
I teach religion to students who pay
their fees. We learn of faith, of God.
I give the tests, they only take them,
but there's no proof the best are best.

As I was saying, two things I saw:
a gray-brown squirrel plaintively chirped
and I returned in kind until
we had a solid friendship going.
But he came near . . . too near, was frightened
and like some nascent cyclone swished
and leaped out into space, to light
on wiry twigs of an opposing tree.

Some leap! I thought. You talk about
the leap of faith! Amen, some leap.
Just then I rounded the bend to see
Lorraine hurrying off to her class.
She stumbled on ice, regained her poise,
straightened, set out and out of sight.
Out of *my* sight. You see, she has none.

HERBERT R. LORING.

REVIEWS

Catholic Novelist's Dilemma

A Review Article

By Nathan A. Scott, Jr.

IN HIS most recent book, *The Quiet American,** Graham Greene has extended the range of his performance as a novelist by undertaking for the first time to write within the genre of the political novel. And when one thinks of such books as Malraux's *Man's Fate,* Silone's *Bread and Wine,* Koestler's *Darkness at Noon,* Orwell's *Nineteen Eighty-Four* and Serge's *The Case of Comrade Tulayev,* it does indeed appear that the novel of politics is perhaps the form of the novel most appropriate to our present distresses. For surely few of us imagine any longer that politics can be relegated to some isolable realm of life, and Mr. Greene has himself doubtless been discovering, along with the rest of us, that our present fate is in many of its aspects, for better or worse, political. The interesting difference, however, between him and a Malraux or a Koestler is that his religious radicalism leads him to force into his definition of politics not only the immediate and passing but also some of the more ultimate and permanent exigencies which man faces, so that even when, as in the present book, his scene is Saigon and war-torn Indo-China in the early 1950s, the real focus of his interest is not so much the politics of contending parties as it is the politics of salvation.

The central and dominant consciousness in Greene's latest novel is that of a middle-aged British journalist, Thomas Fowler, who, having established himself among the Vietnamese and having grown to love the people and the country, has no desire to return to England, despite appeals from his paper to take on larger responsibilities at home. In Saigon, through his opium and his native girl, Phuong, he can escape the embarrassments of an unsuccessful marriage at home. And here he can remain uninvolved, unengaged—not, as his fellow journalists call themselves, a correspondent but, as he says, just a "reporter."

The ethic to which Fowler in his acedia is committed is the ethic of neutralism; and yet, though his intention is to remain uncommitted and not to take sides, not even with the political position which Europeans know as "neutralism," it is paradoxically this very attitude of mind which leads him toward the anti-Americanism that we have come to expect from Continental "neutralists." For the Americans, with their vast power and their vast programs of good will, are, as Fowler sees them, so irrevocably —and *innocently*—"committed" to the cause of the angels, and their faith in the goodness of their own intentions so induces them to a policy of meddling on a global scale, that one imagines him regarding as their appropriate confession, if he knew it, Yeats' couplet:

> We had fed the heart on fantasies,
> The heart's grown brutal from the fare.

That is indeed what the American innocence comes to, as Fowler sees it in Indo-China: it is an insensibility, an ignorance of concrete political realities, that makes every action brutal, despite the humanitarian idealism by which it is inspired, because it is irrelevant to actual human need. It is an innocence, complicated by a vast amount of "commitment," that involves in the contemporary world "a kind of insanity": so the uncommitted man, as he contemplates it, is led to reject it and, in doing so, to take sides and thus to betray his neutralism.

*Viking, $3.50.

I

Now Fowler's animus becomes focused on a bright young Harvard graduate, Alden Pyle, the "quiet American," who, with "his gangly legs and his crew cut and his wide campus gaze," comes over with the Economic Aid Mission, tremendously "absorbed . . . in the dilemma of democracy and the responsibilities of the West" and "determined . . . to do good, not to any individual person, but to a country, a continent, a world." Pyle's desire is to throw the weight of American resources behind the creation of a "Third Force," in which, he believes, there lies the one hope of saving Indo-China from both the French colonials and the Communists. The whole idea is one that he has got out of the books (*The Role of the West, The Challenge to Democracy,* etc.) of York Harding, an American publicist who once spent a week in Saigon on his way from Bangkok to Tokyo and whose views of the crisis in southeast Asia have had a great influence on Pyle. Indeed so fully does he give his suffrage to Harding's abstractions that he begins to consort with the dissident brigand General Thé soon after his arrival, confident that in him the Third Force will have its most effective agent. He will not take the pains to discover how inconsequential, in point of fact, the general is, and in some of the most memorable pages of the book Mr. Greene describes the major outcome of Pyle's intrigues—which is a bombing in the public square of Saigon that had been intended to confound a political demonstration but, being badly timed, only succeeds in killing a number of helpless natives, mostly women and children. And in an unforgettable passage we are made to look at a legless torso still twitching, "like a chicken which has lost its head," and at a woman who "sat on the ground with what was left of her baby in her lap." ". . . with a kind of modesty," we are told, "she had covered it with her straw peasant hat." As Pyle looks at the ruin he can only say "It's awful," and when he looks at the blood on his shoes he remarks that he must get a shine before he sees the Minister.

So Fowler has to conclude that "innocence is like a dumb leper who has lost his bell, wandering the world, meaning no harm. . . . You can't blame the innocent, they are always guiltless. All you can do is control them or

eliminate them." And it is upon the latter course that he decides, arranging with Vietminh agents for Pyle's "elimination."

Now, quite understandably, Greene's American readers have been piqued by the malice toward the United States that controls the novel and, in its own way, is quite as mindless as that which we sometimes come upon in the pages of the *New Statesman and Nation*. And this malice cannot be regarded as merely an eccentricity in his chief protagonist, Fowler: it is, more fundamentally, Mr. Greene's, for at no point in the book are any of the other characters allowed really to challenge Fowler: in argument he is always permitted to push the Americans around, and every significant observation that is made of the American character is clearly pejorative in intent. Pyle, as a Harvard graduate, is said to have taken "a good degree in—well, one of those subjects Americans can take degrees in: perhaps public relations or theatrecraft . . ." At one point Fowler, as he recalls having entered a lavatory at the American legation, is made to remark: "Even their lavatories were air-conditioned, and presently the temperate tempered air dried my tears as it dries the spit in your mouth and the seed in your body." One day in the streets of Saigon, as he idly watches two American girls, he thinks how impossible it is to imagine them "a prey to untidy passion," and he wonders whether they take deodorants to bed with them.

II

And so on Mr. Greene goes, splattering this kind of gross nonsense across the entire book and making it clear that he prefers the absurd picture of American civilization that just now so many European intellectuals cling to, the picture of a civilization whose main supports are air-conditioning and deodorants and food wrapped in cellophane and an inordinate confidence in one's own virtue. Kingsley Martin and Jean-Paul Sartre are wrong, of course, in many ways, but then, for reasons which cannot here be stated, they have their own tears to shed, and their American friends had perhaps better just simply recognize this as the fact of the matter and refuse any longer to be unsettled by it. Naturally we will regret that Mr. Greene dislikes us so intensely, partly because the novelist as novelist ought not perhaps to dislike anyone and partly because it is a little sad when a man betrays so fine an intelligence as Greene's for the sake of embracing such irresponsibility in world politics. For if Pyle, as Greene's representative American, is an example of how ruinous innocence may be in the world of today, of what is the Communist Vietminh an example?

Yet it must be insisted that the antithesis between Innocence (Pyle) and Experience (Fowler) which Mr. Greene puts at the center of his book is something that is there not primarily for the sake of the political partisanship which it supports but rather for the sake of the religious position which has been consistently advanced in much of his previous work. For what we have noticed time and again in Greene's novels—in *England Made Me*, in *Brighton Rock*, in *The Power and the Glory*, in *The Heart of the Matter*—is a kind of inverted Calvinism which leads him to divide the dramatis personae of his books into those who have been elected to the privilege of damnation and those who have been cast aside for the reason that (as given by T. S. Eliot, who makes a similar rejection in his essay on Baudelaire) they "are not men enough to be damned." If we caricature Greene's attitude for the sake of accentuating a main tendency in his writing, we might say perhaps with the late George Orwell that he seems to suppose "that there is something rather *distingué* in being damned," that "Hell is a sort of high-class night club, entry to which is reserved for Catholics only, since the others, the non-Catholics, are too ignorant to be held guilty, like the beasts that perish."

III

This dualistic approach to the problem of imagining his characters creates in many of Greene's books two quite different sets of figures. On the one hand, you have persons such as Minty in *England Made Me* and Pinkie in *Brighton Rock* and the Priest in *The Power and the Glory* and Scobie in *The Heart of the Matter* who, however many of the reprobated vices they may be guilty of, have at least the great thing, for their intimacy with Evil gives them a knowledge of the difference between Good and Evil and thus distinguishes them, on the other hand, from those representatives of modern secularity, like Ida of *Brighton Rock* and Wilson of *The Heart of the Matter*, who merely determine to do right and wrong.

It is this curious rigorism in Mr. Greene that comes perilously near destroying the imaginative cohesion of many of his books, for, as one critic has observed, it leads him "to treat differently characters who are of equal importance in the structure" of a given book: he is led to play favorites with them, falsely romanticizing some and ruthlessly taking advantage of others. In this aspect of his work he provides an example of the "group-consciousness" (the term is Fr. John Courtney Murray's) to which the minority situation of the Catholic novelist in his culture may sometimes conduce, leading him to become so obsessively preoccupied with his religious position and the differences it establishes between himself and others that the religious position itself becomes an unconscionably tyrannical taskmaster, completely dominating him and devouring his sensibility. And when this happens, the application of a theological formula is substituted for the artist's effort to understand and re-create living experience.

Now it is, I think, in terms of these considerations that we are to seek for an appropriate perspective upon Graham Greene's latest book. On one level, to be sure, it is a parable of modern politics—and on this level it is more an example of the confusions of European liberalism than it is a contribution toward their clarification. But on a deeper level it is to be regarded as still another statement of Greene's unchanging sense of the fundamental human situation; and when it is so viewed the two chief characters will be seen against their proper backgrounds. Pyle, like Ida Arnold of *Brighton Rock* and the Lieutenant of *The Power and the Glory* and Wilson in *The Heart of the Matter*, is not sufficiently human to be damned: by the moral calculus to which Greene adheres his ineligibility for this high privilege is proved by his very innocence, by his well intentioned clumsiness, by his open, smiling, "unused" face: he knows only Right and Wrong, not Good and Evil: his humanity is too unsoiled to be taken seriously. Fowler, on the other hand, though not a Catholic, as are his predecessors in Greene's fiction, nevertheless has the great thing, for he represents not the authority of virtue and success but, with his opium-smoking and his adultery and his general fatigue, represents rather the authority of evil and failure, and we are therefore expected to find in him a human profundity that is lacking in the young American.

Thus it is that the premises upon which Mr. Greene's imagination functions are such as to make him the rather curious figure he is: the leading Catholic novelist in the English-speaking world who today seems bent on using his art as a vehicle for the espousal of a romantic diabolism just as perverse and morally problematic as the dandyism of the late 19th century decadents, of whom he puts us once again in mind. This is not, of course, in our time a very promising position, either religiously or aesthetically, and it is to be hoped that, in the future stages of his development, Mr. Greene will make his way beyond it. That he should have been overtaken by this kind of eccentricity may itself, however, be only a paradoxical indication of how tremendous is the expense (though it need not be disabling, as the careers of both Eliot and Auden in poetry testify) for the artist's imagination of upholding an orthodox religious position in our heterodox world.

Ecumenical Exploration

CHRISTIAN THEOLOGY: AN ECUMENICAL APPROACH. *By Walter Marshall Horton. Harper, $3.75.*

IN THE PREFACE to this book Walter Horton tells us that he has been convinced for most of his life that sectarian theology is as absurd as Baptist astronomy. Because of this conviction he has spent his life teaching in an interdenominational school of theology and has given much of his time to the ecumenical movement in the last 20 years. The key to the ecumenical character of his teaching is to be found in this volume, which is a textbook, but more too. This is a book in which the ecclesiastical barriers surrounding the term "ecumenical" are broken wide open in every major section.

Horton discusses first of all the universal problem. He believes that God is addressing great questions to the whole human race and that every major doctrine of the Christian faith is, or should be, an attempt to answer this question in terms of the Christian revelation. He is eager to get

at the Christian consensus, the ecumenical answer to the question, insofar as the Christian churches and the various schools of Christian thought are agreed on an answer. And finally, he is asking the important question: What are the principal disagreements and conflicts which obscure the clarity of the Christian answer to this particular problem?

The sections of the book are not unusual either in their topics or in sequence. The knowledge of God, the nature of God, God and the world, God and man, Christ the Savior, the church and the means of grace, the Christian hope, follow in somewhat conventional order. But the content of each chapter is far from conventional. Walter Horton has had the courage to define not only the nature of agreement reached in the preceding generation of discussion in the ecumenical movement but the main points of disagreement and the possible solution of the problems which these disagreements pose. Not all his readers will agree with him, as to either the amount of agreement that has been reached or the significance of the trends indicated by the disagreement. It is certainly true, however, that he has given for the first time an impressive picture of the possibilities of an ecumenical theology, developing not as a result of easy agreement but as a consequence of profound and continuous exploration of the different approaches to truth and the different conclusions concerning the meaning of the revelation in Jesus Christ.

The dedication of this book to the Faculty of Protestant Theology, the Faculty of Catholic Theology and the Faculty of Letters of the University of Strasbourg is a living symbol of the universal and truly ecumenical character of the book itself. Dr. Horton does not remain content with exclusion either of the problem of Roman Catholicism or of the problem posed by churches not yet received into the World Council.

One of his most illuminating chapters centers on the person of Christ. Here he discusses the Unitarian issue and the problem of the virgin birth and Mariology. In conclusion he remarks pertinently that "vigorous concrete faith in God thinks of the Deity as supreme but not solitary, surrounded by messengers and blessed ones who live in the Divine Light." He points out that every Christian denomination recognizes the principle of subordinate mediatorship in its conception of the church as Christ's Body and of the various means of grace as specific media for conveying Christ's presence and power from generation to generation. It is his opinion that the divisions within Protestantism are largely due to the fact that each denomination tends to fasten on some favorite means of grace and concludes that God's saving grace simply cannot flow except through this one channel. This, says Horton, is a worse idolatry than that attacked by Protestants in Catholic Mariology. This is but one indication of the vigor of this book in its critical sections.

Here is a most illuminating discussion of major issues which ought to be discussed in the most universal terms in the ecumenical movement. If there is to be brought into our deliberations the whole power of this perspective, we must follow in Horton's path. There could hardly be a better preparation for an understanding of the issues raised in current theological debate than a reading of this book. At the same time, the result of reading it will be to move one's own thinking far beyond the sometimes parochial program proposed in current ecumenical discussion.

RALPH DOUGLAS HYSLOP.

'Controlled Expectancy'

CALVIN'S DOCTRINE OF LAST THINGS. *By Heinrich Quistorp. Translated by Harold Knight. Knox, $3.00.*

ONE of the many valuable Calvin studies written on the Continent before World War II, mostly inspired by Karl Barth, now reaches us in the skilled English translation of Harold Knight. Heinrich Quistorp's *Calvin's Doctrine of Last Things,* published originally in German, is not the most exciting of these works, but it is an instructive one on a topic of great current interest. For those to whom eschatology means only the fanciful and the cataclysmic, Part I of Quistorp's book should be a helpful corrective, while Parts II and III may offer some confirmation. The reluctant Calvin, who wrote no commentary on the Apocalypse and confessed not to understand it, appears to have had a good deal to his credit and debit in the field of last things, when it is all collected together.

The best part of this book is the opening discussion of the relation of faith to hope—a matter that is also, in my judgment, one of the best parts of Calvin's theology. Faith is a real and present union of Christ with the believer, yet it remains promissory in that complete fulfillment is yet to come. Thus the Christian lives through the present "pilgrimage" and "combat," "bearing the cross" in patience. Patience is paraphrased for Calvin as "controlled expectancy." Hope is buoyed by the sacraments as symbols of the final victory assured in the cross and resurrection. Quistorp, in an appendix, rejects the Ritschlian attempt of M. Schulze to make the *meditatio vitae futurae* the controlling feature of Calvin's theology. Still he seems to me to go too far with Schulze (despite the connotations of "pilgrimage") in stating Calvin's deprecation of the present life. Like many others in this much-worked field, he tends to make the same citations as his predecessors. How he and they overlook, as if it did not exist, the *Institutes'* chapter on "the right uses of the *present* life" is inconceivable to me. Calvin's comments on food and clothing, flowers and trees, gold and silver, ivory and marble (III. x), wine and linen (III. xix. 7), worldly vocations and political activity (IV. xx, and *Letters, passim*)— all these may show him to be something less than a *bon vivant,* but he is equally far in both theory and practice from asceticism.

Part II, "The Immortality of the Soul," leans heavily on that "strangely peripheral contribution to theology" (McNeill's phrase) entitled *Psychopannichia,* or soul-vigil. Quistorp finds Calvin under the influence of a Platonic–Augustinian idea of the soul, which issues in a dualistic anthropology that combines poorly with his more biblical insights and in contradictory utterances about the state of man between death and resurrection. Part III, "The General Resurrection," finds Calvin "less concerned with the imminency of the New Testament hope than with its witness to the hiddenness of the Day of Christ." The stress on the "necessity of constant preparedness" causes his eschatology to exert a pull on his ethics; yet it remains free of ruminations about signs of Christ's coming, which are generally "spiritualized." "The whole span of time subsequent to the epiphany of Christ, however protracted it may be, is the last hour." Eschewing "pure expectancy," Calvin's interpretation of the signs of the times is "more of a philosophy of church history than in the true sense an eschatological interpretation of the end." However, Calvin does expect a glorious, bodily return of Christ, when men's bodies will rise to meet their souls at the judgment, and a final issue in eternal life and eternal hopeless punishment. Then Christ gives back his Kingdom to the Father and the lengthy redemptive interlude will have ended to the greater glory of the Triune God.

Comparative remarks on Luther's eschatology, criticism of both Reformers from the standpoint of modern biblical studies, and some discussion of the literature current at the time of writing enrich greatly the exposition of Calvin. A technical defect in the ample footnotes is an indiscriminate use of *loc. cit.,* so that one often has difficulty finding the "place cited."

EDWARD A. DOWEY, JR.

Short Course

THE CONTEMPORARY FRENCH NOVEL. *By Henri Peyre. Oxford University Press, $5.00.*

TO START with a platitude: we live in an age of specialization. In many respects this has been good for us. Progress in most technical fields has been largely dependent on the fact that our experts grow to know more and more about less and less. But in other respects the principle of specialization works against us. Our reading habits can be a case in point. Most of the regular readers of this magazine are specialists in one or another of the fields concerned with religion. They are professionally connected with divinity schools or colleges or denominational organizations or publications or, of course, churches. At the most general, they are laymen with strong and highly developed religious interests and connections.

Most of you who read this review probably do not have as much time for reading as you would like. When you do find spare time, you generally devote it to books concerned in one way or another with subjects that interest you professionally. The editors of this magazine know this; hence most of the reviews are devoted to so-called religious books. When general nonfiction or a novel is discussed, in most instances, every effort is

made to point out aspects of the book that again play to these known interests.

No such attempt can be validly made with Henri Peyre's *The Contemporary French Novel*. Here is a book *not* for specialists. It is designed for students and for those desiring a literate and intensely interesting survey of the novel in modern France. It is a book that will reward anyone who takes the trouble to read carefully with a remarkably complete picture of what has been and is happening to French fiction. In a sense one might call this an intensified course in contemporary French literature.

Prof. Peyre is opinionated. He admits that at the outset. "It is doubtful whether objective criticism is desirable or possible, especially where contemporary literature is concerned. . . . This book is written by a Frenchman specifically for the enlightened American public. It does not pretend to revolutionary novelty or judgment, but it claims some independence of mind." This is all to the good from the author's point of view, but it poses problems for reviewers.

What I say beyond this point becomes almost presumptuous. I merely pose my opinions and judgments against Peyre's.

Some thirteen major contemporary novelists from Proust to Simone de Beauvoir are discussed in detail. Along with this is a mass of commentary, often sharp and often witty, about many other writers and subjects of literary interest. Speaking of World War I, Peyre says: "The war itself is treated in far fewer French novels than American. It seems to have inspired many Americans to write, especially ambulance drivers." Those of us who remember the spate of books by drivers after World War I will readily admit that quip.

Since Peyre covers so wide a range, it is natural for any reader who is reasonably familiar with the writers involved to differ with some of Peyre's opinions. He is enormously enthusiastic about the writings of François Mauriac. It is somewhat difficult for this reviewer to understand his enthusiasm for a writer who could state: "There would be no blessed in heaven if they had not received the power to damn themselves; it may be that they alone reach into perdition who might have become saints." Another instance: Peyre flatly classes Antoine de Saint-Exupéry as one of France's leading novelists. At best this is a doubtful point; it seems to me he is far more a philosopher than a novelist. Still another: Sartre is an important writer, but one can doubt Peyre's too frequent use of the term "masterpiece" in connection with many of his works.

Perhaps Peyre leans over backwards just a bit too much to praise things French. It is understandable that he should do so, but when he refers to *Baker's Wife* as "a typically Gallic picture" he is guilty of grave exaggeration. This was an extraordinary film and would have been exceptional for any nation. As a whole, however, this is a remarkable volume. Anyone desirous of a general grasp of contemporary French literature can see the whole picture in this single volume. There is a useful appendix that surveys almost 100 young novelists not considered in the text. Another section lists all available translations.

This is a long book and one that requires careful attention, but it is thoroughly worth the effort. Here is one specialist speaking to others outside his field and helping them to broaden their own outlook. Peyre knows his material intimately and communicates his knowledge enthusiastically.

The Contemporary French Novel is doubtless the best survey on the subject now to be had. As Proust has stated, "In all the arts, it seems as if talent consisted in a greater closeness between the artist and the object expressed. As long as the closeness of the one to the other is not complete, the task is unfinished." Peyre is very close to his subject.

ROBERT H. GLAUBER.

Inside Episcopacy

THE EPISCOPAL CHURCH AND ITS WORK. *By Powel Mills Dawley. Seabury, $2.50.*

BOTH those outside the Episcopal Church and those inside it will find this book interesting. But since there are far more persons in the former than in the latter group, here are some of the reasons for commending the book to them.

First, it gives perhaps the best and briefest, and certainly the newest, account of the heritage and structure of the Episcopal Church. The excellence is no doubt due to the fact that the author is a historian. Dr. Dawley traces clearly the history of this church through its Anglican ancestry preceding the colonization of America, the place of Anglicanism in early America, and finally the transition of the church from a mission of the Church of England to the independent Protestant Episcopal Church in the United States of America.

Second, it gives a word of prophecy in the reading of this history. The initial growth of the Episcopal Church was hampered by the close connection it had with the English government in the early days of America. People were suspicious of its strong political and economic ties with the British empire. Much of the Anglican tradition's contribution to religion in the new United States was delayed because of the denomination's former connection with England. This, Dr. Dawley points out, is a fact all churches today need to recall in their foreign missions. People overseas to whom we wish to bring the gospel are just as human as the American colonists were, and their suspicion of the connection of Christian missionaries with Western culture may slow down or endanger the work we have to do.

Third, the book will give some readers a clue as to why the Episcopal Church cherishes so deeply the episcopacy and its significance. Apart from the historical reason there is the practical reason, demonstrated in this book by consideration of the events following the war years 1860-64. The quick rejoining of the temporary division in the church was brought about by its bishops. The effectiveness of the episcopate as a ministry for unity is one of the reasons this order is so important to Episcopalians.

Those inside the Episcopal Church will appreciate the clear way Dr. Dawley explains its structure and activity. Laymen should find the book particularly helpful in its coverage of the seminaries, the work of the ministry and the organizational side of the church. The National Council, that part of the church's organization which seems remote to many people, is revealed as a tremendously powerful part of the workings of the church. All in all it seems very little has been omitted about the "workings" of the church.

But as to the main *work* of the Christian church, Dr. Dawley has some words of judgment for us who are in the Episcopal Church. "It is useful," he says, "to stand back from the manifold busyness of the Church in all its activities and try to see more clearly where its influence is significant and where its weakness is most apparent. . . . The program of the Episcopal Church on some levels is not sufficiently evangelistic." Evangelism is the real work of the church, and those who read the book both for what is and what is not in it will know Dawley speaks the truth.

NED COLE.

Key to Spain's Future

RELIGIOUS FREEDOM IN SPAIN. *By J. D. Hughey, Jr. Broadman Press, $3.00.*

A QUESTION that a reviewer usually asks himself after reading a book is, What constitutes its main purpose or thesis? In the case of Dr. Hughey's book the answer was relatively easy to arrive at, for the design on the cover portrays it clearly and vividly. Around the title of the book is a key ring with a key attached, and in the background is an iron gate. The author's thesis is that religious freedom, which has ebbed and flowed in Spain, is the key to the cultural and political destiny of that country—this rather than the Roman Catholic unity and uniformity so stubbornly believed in at the time of the Inquisition, by Franco and by many, though not all, the leaders of the Roman Catholic Church.

The close ties between Franco's government and the Roman church during the past 15 years and the oppression and harassment of the Protestant minority in Spain, together with a vivid recollection of the Holy Inquisition, have tended to produce in many minds the impression that the Spanish people have never experienced or even desired religious freedom. This book will dispel or modify that impression. The author was a Baptist missionary in Spain for four years and is now a professor at the Baptist Theological Seminary near Zürich, Switzerland.

In a world that is rapidly becoming one, human rights are assuming more and more importance every day. In this setting it can be said that Dr. Hughey has rendered a great service by giving us one of the most complete and well documented books on the subject of religious freedom in Spain. He deals first of all with the idea or dogma of Roman Catholic unity and its close relationship with a strong nationalism. There is the fundamental thesis that, so far as Spain is

concerned (and we now see the same phenomenon in Colombia), nationality and a particular religious faith, in this case the Roman Catholic, are inseparably joined together. This fusion of faith and patriotism, as Hughey points out, is partly the result of history: after the expulsion of the Muslims from Spain, ending an occupation of nearly eight centuries, the rulers of the newly reconquered territory, Ferdinand and Isabella, used the Holy Office of the Inquisition first against the Muslims, then against the Jews (many of whom had professed the Catholic faith for their own security and privilege), and finally against the Protestants. There was a passion for national unity long deferred by the presence of alien Muslims.

What is perhaps not stressed sufficiently in this book is the Spanish character or psychology which makes the Spanish Roman Catholic unique. His intense individualism leads him to identify the object of his devotion with himself. To a Spaniard his country, his religion belong to him, rather than the opposite. To the great Spanish mystics God and Jesus Christ were appropriated by the soul. God was captive to the soul rather than the soul captive to God. Thus it is easy to understand how the 16th century Spaniard became the ardent and even fanatical defender of the faith.

The struggle for religious freedom in Spain did not begin in earnest until the 19th century, following the rise of liberalism in Europe, with its emphasis on human rights. The ideas of liberty, equality and fraternity propagated in neighboring France increasingly gained acceptance in Spain—a fact which may have been responsible for the signing of the concordat between the Spanish government and the Vatican in 1851. This concordat, which has been used ever since in the defense of Catholic unity, is part of the ebb and flow of religious freedom in Spain.

"The Revolution of 1868," Hughey says, "which in many ways heralds a new era in Spanish history, marks the beginning of the legal right of Protestantism in Spain. The policy of enforced Catholic unity gave way to religious freedom." In the constituent cortes of 1869 there took place one of the greatest debates on this subject ever heard in the Iberian peninsula. While prelates argued that religious unity is a necessity from the philosophical, Catholic and political points of view, and that the Catholic knows he has the truth, which truth he says has rights error does not have, the Republican members staunchly defended the principle of separation of church and state and some extremists even denied the validity of any religion. The constitution of 1869 guaranteed human rights which meant increased religious freedom for Protestants and marked a great step beyond the intolerance toward those not holding the Roman Catholic faith. It was not, however, until 1876 that religious toleration was legally established.

Dr. Hughey describes in detail the practice of religious toleration with its ups and downs during the years that followed, down to the eve of the contemporary scene. Undoubtedly the great achievement of the republic inaugurated in 1931 was the proclamation on religious freedom by the provisional government and the establishment of separation of church and state. The tide of the true greatness of the Spanish people reached a high mark, but it ebbed once more with the tragedy of the civil war, forerunner of World War II. From the beginning Gen. Franco favored restoration of privileges for the Roman Catholic Church and restriction of freedom for Protestants. With his advent to and continuance in power, supported vigorously by the Roman church, not only the idea of Catholic unity but also its concomitant, religious intolerance, returned to Spain. At the end of World War II the situation improved with the promulgation of the *Fuero de los Españoles* (the "Charter of the Spanish people") in 1945. Evidently the Roman Catholic archbishops became so alarmed by the increase in the number of Protestants that they began a determined campaign to stop it.

The severe restrictions on Protestants in Spain today are described in detail in this book. "The tide has gone out again," says the author, "and in perhaps no other country of the Western World are Protestants so clearly and openly discriminated against."

But this is not the end of the story. Readers of this book who believe in religious freedom will take heart as they realize that some of its great exponents were Spaniards and that many Roman Catholics disagree with the thesis that to be a good Spaniard means to be a good Catholic. On the other hand one cannot help feeling that if he wished to do so the pope could use his influence to bring about a change in Spanish policy toward religion. The author's hope is that "sooner or later the tide of full religious freedom will again come in. The good of the nation and the spirit of the times demand it."

W. Stanley Rycroft.

The Bright, Right Side

The Sweet Flypaper of Life. *By Langston Hughes. Simon & Schuster, $2.95; paper, $1.00.*

HARLEM both as a place and as a symbol has exerted a steady pull on Langston Hughes' imaginative powers during the nearly three decades of his poetic creation. This has been due in part to his interest in the Great Dark City as an experiment in urban living and in part to the fluid, ever shifting character of the famous enclave. So many studies have concerned themselves solely with the seamy and pathological side of human existence in Harlem that a book calculated to show the sunshine etching the shadow has long been overdue. Such a book is Mr. Hughes' little vignette *The Sweet Flypaper of Life.*

Here is an intimate exposé of the goings-on in the Black Metropolis as seen through the eyes of a worn but lively grandmother, Sister Mary Bradley. Her simple black dress and hat, long since out of style, belie her grip on the here and now. The story gets off in dramatic fashion when the bicycle of Lord bearing his messenger with a telegram inviting Sister Mary to come home makes its appearance at 118 West 134 street in New York city.

But Sister Mary declines the invitation. Having read the telegram while pretending that she cannot locate her glasses, she proceeds to treat the whole incident with complete indifference. "Boy, take that wire right on back to St. Peter," she admonishes the messenger, "because I am not prepared to go. I might be a little sick, but I ain't no ways tired." And to herself she reasons, "I'm so tangled up in living, I ain't got time to die."

In a musing sort of way, she recounts the problems involved in rearing her sizable crop of grandchildren. One of them was Rodney for whom she had "ridden a million subways." But Rodney would not work; he thought only of good times. And there was her son-in-law, Jerry, with whom she had gone to live. Jerry was a good husband and father, but he could never quite shake off the nocturnal side of his existence. Always there were people—people in infinite variety throwing Saturday night parties, praying, cussing, talking sweet nothings to one another. It is to the janitor, however, who comes upstairs to see her when she is ill, that Sister Mary confides, "I done got my feet caught in the sweet flypaper of life—and I'll be dogged if I want to get loose."

The tone throughout, now quiet, now lively, is consistent with the ups and downs that characterize life in Harlem. Refreshing also is the growing emphasis upon humor one observes in this Hughes volume—humor both of characterization and of situation. Harlem has never been, as some writers have been wont to picture it, a one-dimensional city of shabby tenements, reckless abandon, and broken parcels of humanity moving from bar to bar. These aspects of it do represent realism, but realism that is misleading because it is limited to one side of the story. In Mr. Hughes' new volume, nobody is running wild, the bar is severely de-emphasized, and a genuine regard for love, family life and children in the home assume a place of primacy in the community. The Negro woman, who has taken a sound lashing in many of Hughes' books, can thank Heaven for *The Sweet Flypaper of Life,* for the suggestion here is that by and large she is a clean, loyal person who has a husband and a job and gets the children off to school.

Beneath it all one discovers a strong undercurrent of seriousness. Since the impact of the hectic, the coarse and the sensational of the mid-twenties, Harlem dwellers have come a long way. They have experienced the disillusionment that runs through *Shakespeare in Harlem* (1942), the somber, questioning mood that characterized *Fields of Wonder* (1947), and the vague, mixed-up dream encountered in *Montage of a Dream Deferred* (1951). Today, like Sister Mary Bradley, they are bent upon seeing "what this integration the Supreme Court has done decreed is going to be like." While Harlem *is* sweet, it is to them no end in itself. Theirs is a higher loyalty to a democratic order that will render unnecessary the Harlem Negro ghetto and similar ghettos around the world.

John W. Parker.

NEWS of the CHRISTIAN WORLD

Refugees Crowd Calcutta Region

Government and Private Relief Bodies Seek to Meet Needs of People Fleeing from Pakistan

CALCUTTA, INDIA, June 19.—Sealdah station in Calcutta, one of the largest and busiest railway terminals in the whole of Asia, has become an eyesore as the perennial flow of refugees from East Pakistan converges upon it. Although in recent weeks the influx has been somewhat checked as the result of steps taken by both the Pakistani and Indian governments, one still sees hundreds of men, women and children camping on the station premises at any given time, waiting for instructions to move on to refugee camps.

The man in the street is none too friendly toward these unfortunates, to whose presence he attributes the soaring prices of the commodities he must buy. The rich too are unsympathetic, looking on the refugees as a public liability. To the political parties they offer simply another pretext for wrangling with the government. Neither the state nor the central government can bear the thought of further influx, for the whole area is flooded with refugees. New Delhi recently decided to screen individual cases and be less lavish in granting immigration certificates. Last year 240,000 displaced persons migrated to India from East Bengal.

Trouble in Pakistan

Among the many reasons for the current upswing in the flow of refugees are the recent proclamation of an Islamic republic in Pakistan, the so-called economic crisis in that country, and the occasional conflicts there between Hindus and the majority Islamic community. Pakistan makes the countercharge that news of the rehabilitation facilities set up in West Bengal has led the Hindu minorities to try their luck here in India. That panic-creating rumors and unauthenticated statements have augmented the exodus to its present terrific proportions is evident from the fact that the refugees are mainly from the poor, uneducated social strata.

The first Indians whom the refugees encounter in Calcutta are the members of the medical squad which the West Bengal directorate of health services has stationed at the railway terminal. The team gives medical aid and administers antibiotics. From its booth the refugees are sent to a registration unit near by where they are enrolled for assignment to one or another of the camps operated by the West Bengal rehabilitation office. Daily hundreds of people go through this procedure.

Three types of camps for refugees are found in West Bengal. Permanent liability camps accept all who because of old age or other disabilities are unable to work. Workside camps absorb those able to earn their own living; admission to them depends on the availability of jobs in the adjoining areas. Transit camps care for the rest. All together, nearly 150 camps in West Bengal receive financial and other aids from the central government. The refugees have to get along on meager doles from the government. In all the camps such amenities as medical aid, schools, housing and water are provided. Some camps have a total population of from 40,000 to 50,000.

Apart from this government setup, help is being offered to the refugees by a number of relief organizations, among them the churches. Ever since partition of India and Pakistan with the coming of independence, the West Bengal Christian council has carried on a relief program through its committee on relief and rehabilitation. Since 1952 the council's efforts have been concentrated at Habra, one of the largest refugee colonies in West Bengal, lying near Pakistan's border 28 miles northeast of Calcutta. It has ceased to be a village and is rapidly becoming a township, with the majority of its population Hindus who have fled from Pakistan.

The center operated at Habra by the West Bengal Christian council is emerging as a welfare station offering help to the less fortunate of the refugees. It provides a school for the children, distributes milk to undernourished youngsters, nursing mothers and others, and operates a "food bag" program for tubercular patients. Reports are that over 500 of the refugees at Habra are suffering from tuberculosis. The council is planning to expand its medical services to these unfortunates.

Relief Aids from Abroad

With the help of an $8,000 grant from the West Bengal government, the Christian council is soon to open a community welfare hall and a library at Habra. Gov. H. C. Mukerjee will preside at the opening ceremony. This gesture from the government is a sign of its recognition of the useful services rendered by the council regardless of caste, creed or religion.

With the accelerated influx of refugees from Pakistan, the Christian council's relief and rehabilitation committee set up three emergency centers at points where the newcomers concentrate. There milk is distributed to the hungry, particularly to children. The committee's center in the Sealdah railway station works hand in hand with the state medical unit.

The council's relief work at Habra and elsewhere is made possible by the money, foodstuffs and other supplies which come from Church World Service in the United States. They are channeled to West Bengal through the committee on relief and gift supplies of the National Christian Council of India. The center at Habra owes its existence to friends in other countries who have contributed funds for its operation—particularly to members of the Evangelical and Reformed Church in the United States who have aided it through their world service commission.

P. C. JOSEPH.

Raleigh, N. C., Church Offers 'Town Meeting' Pamphlet

The Institute of Religion at the United Church of Raleigh, N. C., has prepared a pamphlet containing the statements and discussion at its Feb. 27 session on "The Supreme Court Decision." The session constituted a "Town Meeting of the Air" broadcast moderated by George V. Denny, Jr. Copies of the pamphlet may be obtained at 10 cents each from the church, Hillsboro at Dawson Sts., Raleigh.

Indiana School of Religion to Move

Churches' Institution at Bloomington to Get New Quarters—Bunche Predicts World Peace

INDIANAPOLIS, July 12.—The Indiana School of Religion, located at Bloomington adjacent to the state university, plans to construct a $100,000 building on a new site. In making the announcement D. H. Bowden, dean of the school, stated that a transfer of property has been arranged with the university. The Lily Foundation has made a grant of $37,500 toward the building, conditional on the school's matching this sum. The remaining $25,000 is already in hand. The building will contain a library with facilities for study and research, and special rooms for rare books, work on microfilm and audiovisual materials, along with small classrooms for seminars and discussion groups. The Indiana School of Religion, which was established at Bloomington in 1910, receives no income from taxes. It is given corporate support by the Disciples of Christ, Episcopal, Methodist and Presbyterian churches, and depends for the remainder of its income on gifts from individuals, corporations and foundations. Its primary purpose is to make courses in religion available to students at the state university.

Summer Courses for Pastors Stressed

In Indianapolis, the Butler University school of religion is increasingly setting up summer courses to meet the needs of pastors. This summer it is offering a workshop on church architecture, a practicum in teaching children, a national training school for town and country church leaders, an institute on the urban church and a religious education directors' institute. Specialists on the Disciples and other church boards cooperate in these courses. Two courses are being given this year by Hiram C. Weld, scholarly minister of North Methodist Church here. Among new faculty members coming to Butler's school of religion is Joseph Smith of Coschella, Calif., who succeeds Archie Watters of Scotland as professor of missions.

Bunche Foresees New Civilization

"Prospects for world peace and the avoidance of nuclear war appear substantially brighter than they have been," Ralph Bunche, undersecretary of the United Nations, declared in a commencement address at DePauw University, Greencastle. "The atom is being harnessed for peace, colonialism is everywhere coming to an end, and a better life for people around the globe begins to assume concrete form." Describing the U. N. as "the most effective international mechanism for peace ever devised," Dr. Bunche predicted the birth of a new civilization "if only peace is preserved."

Work Soon to Begin on Valparaiso Chapel

Valparaiso University, Lutheran Church–Missouri Synod institution at Valparaiso,

Ind., will soon break ground for its new million-dollar chapel, the largest campus chapel in the country. (See the June 20 Century, p. 758.) Features of the contemporary-style structure will be an octagonal tower 100 feet high housing the chancel, a free-standing bell tower, and a huge cross rising on the east side of the exterior almost to the height of the chancel tower. The building will contain a smaller chapel and will have a $75,000 pipe organ. The Lutheran Church–Missouri Synod bought Valparaiso University in 1925 for less than $500,000. The school now has assets of more than $10 million and plans a $25 million building program.

Requests Special School For 'Trouble-Makers'

A wave of rowdyism in the schools here has led Herman L. Shibler, school superintendent, to advocate establishment of a special school for incorrigibles. According to Dr. Shibler, most of the disturbance is caused by 750 "trouble-makers" who, he feels, need psychiatric treatment. In addition, he states, about 5 per cent of the 75,000 children in Indianapolis public schools should have some kind of psychiatric care. When the budget hearings are held this month and next Dr. Shibler plans to ask authorization to start a small school for the incorrigibles with a faculty of 15 to 20 specially trained teachers. Removal of the trouble-makers from the regular schools would, it is expected, put an end to most of the rowdyism there and at the same time give the problem youngsters the care and attention they need.

And So Forth

Methodists conducted their 11th annual conference for missionaries on the campus of DePauw University June 19-26.

Historic Central Christian Church here looks to the coming of Myron C. Cole of Portland, Ore., as minister in October, to succeed W. A. Shullenberger, who retires Sept. 1 after a pastorate of nearly 31 years.

Evan Bergwell, president of Taylor University in Upland, has been named president of the Indiana Conference of Church-Related and Independent Colleges.

State Attorney General Edwin K. Steers has ruled that the released-time religious instruction program of Marion county (Indianapolis) does not violate the state constitution. The opinion was sought by Wilbur Young, state superintendent of schools.

During the denomination's annual international convocation in June, the Church of God publishing house at Anderson dedicated its remodeled and enlarged office building.

Nearly 2,000 Methodists attended the Epworth Forest Assembly on Lake Webster the last week in June. A school of missions, a youth missionary camp, a laboratory school and a pastors' seminar were featured.

In her new post as minister at large for the social welfare department of the United Christian Missionary Society (Disciples), which has its headquarters in this city, Mrs. James D. Wyker will have special responsibility for helping churches deal with the integration problem under a program financed by a $15,000 grant from the Fund for the Republic. Mrs. Wyker is an ordained Disciples minister.

A. Dale Fiers, president of the United Christian Missionary Society, leaves here for Great Britain early in August to attend the annual conference of British Disciples of Christ as a fraternal delegate.

GEORGE WALKER BUCKNER.

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Mo. Methodists Get New Bishop

Eugene Frank of Kansas Elected on 8th Ballot—Two Historic Churches Forced to Disband

ST. LOUIS, Mo., July 18.—Eugene M. Frank, 48-year-old Topeka, Kan., pastor, is the new Methodist bishop of Missouri. It took eight ballots to elect him at the South Central jurisdictional conference in New Orleans June 30. Runners-up were Eugene M. Slater of Amarillo, Tex., and Aubrey G. Walton of Little Rock, Ark. Both withdrew when Frank got 155 votes on the seventh ballot, with 180 required for election. The Methodists lost no time. Dr. Frank was consecrated as bishop on July 1 and immediately took over. He succeeds Ivan Lee Holt, a bishop since 1938 and head of the Missouri area since 1944, who was retired under the church's age rule. Before the Methodist reunion in 1939, Bishop Frank belonged to the Methodist Episcopal (northern) Church, while Bishop Holt was a Southern Methodist bishop and pastor. Missouri, a border state, was always divided between northern and southern Methodist churches. Bishop Frank, a native of Cherryville, Kan., is a graduate of Garrett Biblical Institute, Evanston, Ill. He is married and has four children.

Cote Brilliante Church Becomes Negro Mission

The 94-year-old Cote Brilliante Presbyterian (U.S.A.) Church on the north side has been converted from a white church to a Negro mission by the St. Louis presbytery. The white congregation, which has been without a pastor for some months, voted to disband, leaving members free to join other churches. A recent survey showed that more than 80 per cent of north side residents are Negroes. Only 25 years ago Cote Brilliante was a silk-stocking church, and most of its families lived in their own houses, near enough to walk to services. Now they have moved to the country. The presbytery is determined to establish a strong Negro church there, and will engage a Negro pastor to organize it. The presbytery holds the church property, valued at $150,000.

Methodist Church Also Disbands

Another north side church, Maple Avenue Methodist, disbanded at the end of June, and its 300 members will join other congregations. The church burned last January, since when its services had been held in Pilgrim Congregational Church's Danforth chapel. Only 20 per cent of Maple Avenue families continue to live in the neighborhood. Established in 1892, this was for years a strong city church of the northern Methodists. In recent years prolonged efforts to merge the congregation with another Methodist church failed. John W. Meredith, Maple Avenue's pastor for 25 years, was transferred to Clayton Methodist Church July 1. Delvis B. Roberts, pastor at Clayton, was appointed to a church in Ballwin, Mo.

Another Setback for Temple Israel

Temple Israel has lost another fight to obtain a building permit in St. Louis county. The Creve Coeur board of aldermen last week refused to act on the Jewish congregation's application for a permit to build a chapel and religious school on a 24-acre site it bought more than two years ago. Two months after the congregation had taken an option on the land the Creve Coeur board passed a new ordinance making a special building permit necessary. In 1954 Temple Israel was refused a permit to build in Ladue. The congregation is located on Kingshighway in the city, but most of its families live in the country.

Onetime Mission Now Self-Supporting

Trinity Episcopal Church at St. Charles, which many years ago was a parish, then was reduced to a mission but never became self-supporting, now has attained full-fledged parish status in the Missouri diocese. The rector, Roy Schaffer, was secretary to the managing editor of the *St. Louis Post-Dispatch* when he quit five years ago to enter the ministry. He carried on a full parish program at Trinity, took his theological education at Eden Seminary, and found time to rebuild the rectory. The church had six communicants when Schaffer took over. It now has more than 100, and has relinquished all outside financial support.

And So Forth

Three of our veteran Presbyterian ministers have resigned. R. Calvin Dobson, who has been at First Presbyterian, oldest Protestant church in St. Louis, for 29 years, has notified his congregation that he will retire when a successor has been found. After 20 years, Harry T. Scherer will leave Webster Groves Presbyterian next December. His church is the largest Presbyterian congregation in Missouri. William B. Lampe has retired from the active ministry after 36 years at West Presbyterian. He has moved to Decatur, Ill., to become part-time associate minister of First Presbyterian Church there Sept. 1.

First Presbyterian of Kirkwood has broken ground for a new $750,000 sanctuary to replace the present church, built 68 years ago. This 2,400-member church celebrated its centennial in 1954. Donald H. Stewart is pastor.

Three St. Louis county Lutheran churches of the Missouri Synod have new pastors: William E. Goerss at Concordia Church, Maplewood; Walter L. Rosin at St. John's, Ellisville; Harold W. Scheibert at Elim Church, Berkeley.

New Methodist pastors here are Clark Leonard at Salem Church, A. L. Hughes at Mellow Memorial, Richard J. Detweiler at Concord Trinity and Robert Davis at Wagoner Memorial. JOHN T. STEWART.

European Protestant Men's Groups Plan Closer Cooperation

Delegates from Protestant men's organizations in Denmark, Finland, France, Holland, Germany and Switzerland met in Hamburg in June for an ecumenical conference on men's work in the churches. Discussion revealed that in spite of their various organizational forms, the men's groups in the different countries confront the same tasks: getting in touch with men outside the church and training men for service in the church and in the world. A number of resolutions expressed hope for closer cooperation. The next such conference will be held in 1958.

Indonesia Counts Its Protestants

Ministry of Religions Lists 166 Groups, Over 3 Million Members, Mostly in 30 Council Bodies

DJAKARTA, INDONESIA, June 14.—The official register of the Indonesian ministry of religions lists 166 non-Roman Christian bodies operating in the republic. These range from the Batak Church (H.K.B.P.) with 631,534 members to the Regions Beyond Missionary Union from America with 30. The register reveals a total of 6,881 congregations and a membership of 3,025,832. Since the 30 bodies affiliated with the Indonesian Council of Churches report a membership of 2,672,000, this means that the remaining 136 bodies all together have only 353,832 members.

Protestant Church of Nias Given Priority

Three women from Nias have left for Bremen, Germany, to study theology under the Rhenish Mission. The Protestant Church of Nias, with 168,000 members, embraces a large percentage of the population of this small island west of Sumatra. It is the outgrowth of mission work begun by Germans. Because of poor communication with the mainland, long isolation following the Japanese surrender and the low economic level on the island, this church has first priority in the plans of the Indonesian Council of Churches' national missionary commission. Now the Lutheran World Federation, in cooperation with the International Missionary Council, will help to support the many schools operated by the church.

Vatican Attests to Muslim Tolerance in Indonesia

In a pronouncement made at the end of May the Vatican said: "The Christians of Indonesia, whose number relatively speaking is not so large, have not been hampered in any of their activities, because the Muslims have shown tolerance toward them. There are many instances of Muslims allowing a member of the family to be converted to Christianity, something quite unusual among Muslims in other countries. The condition of Catholics in Indonesia is not more difficult than during the Netherlands administration. In some respects their condition has become even better." The pronouncement, however, does register the complaint that extension of missionary visas has become more difficult to obtain, so that the Vatican fears a shortage of workers will result. There are now more than 3,000 foreign Roman Catholic workers here to serve a total membership of approximately 1 million. The number of foreign workers serving the 2,672,000 Protestants in churches affiliated with the Indonesian Council of Churches does not exceed 100, yet they suffer the same difficulties as the Catholics in obtaining visas—in part because of the many foreign Roman Catholics in the islands.

Christians Help Draft First Constitution

Two Christians are in the group preparing for the constituent assembly which will convene Aug. 20 to draft a permanent constitution for Indonesia. M. Tambunan, Protestant (Parkindo) party leader and member of parliament, is chairman of the subcommittee on spiritual matters. I. J. Kasimo, Roman Catholic leader, is chairman of the subcommittee on material matters. As the law permits any member of parliament to sit in the assembly, J. Leimena, Protestant and member of parliament, will also function therein. Dr. Tambunan tells us that no one can predict how long it will take to draft a constitution which will adequately define and defend the rights of Indonesians. "It has taken Pakistan seven years, and the job is still not complete," he points out.

Newspaper Owners Combat Comics

The Indonesian Association of Newspaper Publishers commemorated its 10th anniversary in Malang, East Java, June 11 by calling for intensification of steps to combat pornographic reading matter and comics. It also adopted resolutions noting that many Indonesian newspapers are financed and managed by Dutch and Chinese interests. The secretary general pointed out that while the provisional constitution recognizes the right of free expression for aliens as well as citizens, such expression must conform to the nation's requirements of justice, security and morality.

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The press is filled with reports of his speeches and pictures of his activities. The ill favor into which he fell when he took a second wife appears to be all but forgotten. In Indonesian eyes, the one feature that marred Sukarno's U.S. reception was Mr. Dulles' blunt statement that Washington would not revise its policy in regard to Irian (western New Guinea). To people here, such a statement was an insult to a guest, for Indonesian feeling over this territory which it considers its own is similar to that in the U.S. when "54-40 or Fight" was a popular slogan.

And So Forth

G. P. van Reenen, who has been secretary of the Indonesian Council of Churches' missionary commission and field representative of the Netherlands Missionary Council, leaves today for the Netherlands. He is retiring because of ill health after a quarter-century of service, primarily under the Church of Mid-Java.

After three years in Indonesia, Robert Miller, field administrator for the Mennonite Central Committee (U.S.) and distributor of relief supplies under the Indonesian Council of Churches' interchurch aid committee, is to return to the U.S. June 19. The Mennonite health and aid program here is being inspected by his father, Orrie Miller of Akron, Pa., director of the Mennonite Central Committee. Robert Miller will be succeeded by Wilbert Schenk.

Fr. Jotten, Roman Catholic priest who was kidnaped in August 1955 by Darul Islam terrorist forces in central Celebes, was liberated last month by government troops. He says that the Darul Islam armies are adventurers rather than extremists bent on establishing an Islamic state; they never conduct Islamic services. Fr. Jotten and Dr. Uhrmann, a fellow prisoner, were well treated and well fed. It seemed that their prime value to the terrorists was to provide them with a chance to claim that "even foreigners" were joining in their struggle.

Gerhard O. Reitz, who since 1946 has been engaged in village evangelism in Australian New Guinea, arrived here June 9 to succeed Arne Bendtz as field representative for the Lutheran World Federation in its program of assistance to the Batak Church of Sumatra. WINBURN T. THOMAS.

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Protestantism in Spain Flourishing

So American Bishop Reports after Visit —Two Soviet Prelates, in Interview, Declare for Ecumenicity

MINNEAPOLIS, July 20.—Protestantism in Spain is flourishing under persecution by the Roman Catholic-dominated government, according to Stephen E. Keeler, Protestant Episcopal bishop of Minnesota, who recently returned from a visit to Spain. "The loyalty and patience of the clergy and laity of the Spanish Reformed [Episcopal] Church are phenomenal," Bishop Keeler said. "A persecuted church is always a strong church." While in Spain Dr. Keeler took part in the consecration of a new bishop for the Spanish Reformed Church—Santos M. Molina, the second native bishop in the church's history and the first since 1916. "Protestants in Spain have an uphill road of it," Bishop Keeler said. "It is a great thing for the Spanish Reformed Church to have its own bishop."

Celebrates 25 Years In Episcopate

Shortly after his return from Spain Bishop Keeler celebrated the 25th anniversary of his consecration to the episcopate during two days of festivities. On a Sunday morning he addressed the Episcopal parishes of the state by radio, speaking from the Cathedral of St. Mark here. The next day he dedicated the Minnesota diocese's new George B. Lane House in Minneapolis (including a Stephen E. Keeler chapel) and was honored at a testimonial dinner at which Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, spoke. Dr. Keeler received an $85,000 trust fund to be used as pension when he retires and the balance, after his death, to finance missionary work in the diocese. Of his many achievements, Dr. Keeler takes most pride in the fact that he was instrumental in bringing the World Anglican Congress to Minneapolis in 1954—the first time the congress was held outside England. In 1941 he organized the "cathedral school of bishop's men" to train lay workers for rural parishes where there is no resident clergy. He initiated missionary work among the underprivileged in the Twin Cities and among Minnesota Indians, and has held responsibilities in both the Minnesota and Greater Minneapolis councils of churches. Born in New Canaan, Conn., Bishop Keeler was a classmate of the late Sen. Robert Taft at Yale.

Prelates from Soviet Lands Favor Ecumenicity

Two Lutheran archbishops from iron curtain countries, Gustav Turs of Latvia and Jaan Kiivit of Estonia, interviewed in New York for the *Minneapolis Star*, said their churches were "very favorably inclined" toward the ecumenical movement and "would welcome the chance" of joining such agencies as the Lutheran World Federation and the World Council of Churches. Asked whether they would send delegates to the L.W.F. assembly in Minneapolis in August 1957, both churchmen shrugged. "It is hard to answer," said Archbishop Kiivit, "as relations are still in process of being regularized. If possible, maybe we will come." The two

prelates were members of an eight-man deputation of clergy from the Soviet Union.

State Denominational Groups Meet

At its recent annual meeting in St. Paul, the Presbyterian synod of Minnesota launched an $800,000 "centennial year" drive. Allocations from the fund will include $300,000 each for Macalester College, St. Paul, and the Westminster Foundation at the state university. . . . The Minnesota Methodist conference, likewise holding its annual meeting in St. Paul, voted to admit on trial its first woman-minister member, Mary MacNicholl of Spring Valley, Minn. . . . Opposition to use of public funds for bus transportation of private and parochial school pupils was voted by the Minnesota conference of Seventh-day Adventists at its annual meeting. E. R. Osmunson, conference president, said he understood attempts would be made in the 1957 sessions of the state legislature to push legislation for free bus transportation of such pupils.

Minnesota Congregationalists Vote for Union

The Minnesota Congregational conference, at its recent annual meeting in Northfield, voted 209-78 to "encourage the General Council of Congregational Christian Churches to proceed in good faith toward union with the Evangelical and Reformed Church." A few of the denomination's churches in this state have threatened to stay out of the union, but Thomas Goodwin of Minneapolis, conference minister, says he is "firmly of the opinion that there will be no division of our fellowship if we can keep our Congregational principles alive."

And So Forth

Twenty-one new graduates of Luther Theological Seminary, St. Paul, were ordained as military chaplains, foreign missionaries and parish pastors of the Evangelical Lutheran Church in a service at Central Church here. Other new graduates were ordained in their home parishes.

Construction has started on a $161,000 Lutheran student center near the St. Paul campus of the University of Minnesota.

A family of Arab Christians from Jordan —Najib Hanna Ibraham, 38, and his wife and three children and his sister—have been resettled in St. Paul under sponsorship of St. Matthew's Episcopal parish.

In the 1946-55 decade, the Roman Catholic Church spent over $50 million to build elementary and high schools and faculty residences in Minnesota, according to a survey made by the *Minneapolis Star*. An earlier *Star* survey found that the state's Catholic population at the end of 1955 totaled 797,988—which means that almost 25 per cent of Minnesotans are Catholic.

Eleven Minnesotans have been named to one of 16 study groups being set up across the country to prepare for the 1957 North American Conference on "The Nature of the Unity We Seek." Edgar N. Carlson, president of Gustavus Adolphus College (Augustana Lutheran), St. Peter, is chairman of the Minnesota group, and Howard Conn, minister of Plymouth Congregational Church, Minneapolis, is secretary.

Lloyd R. Gillmett, rector of St. John the Evangelist Episcopal Church, is new president of the St. Paul council of churches.

Gordon Hagberg, minister of Minnehaha Christian Church, Minneapolis, was reelected president of the Minnesota Christian Missionary Society (Disciples) at its annual meeting in Mankato.

Max Karl, Presbyterian minister, has resigned directorship of the Upper Midwest region of the National Conference of Christians and Jews to become director of the Florida region. During his tenure here the region pioneered intergroup discussion parties which gained national recognition.

WILLMAR L. THORKELSON.

The Church Roll

On Sept. 15 Irene A. Jones, Baptist minister who was formerly associate director of the American Baptist Foreign Missionary Society's department of public relations, will become associate executive secretary of the National Council of Churches' Division of Foreign Missions.

At its annual meeting in Lake Geneva, Wis., the Association of Council Secretaries elected as its new president Harlan M. Frost, executive secretary of the Buffalo, N. Y., council of churches. He succeeds Forrest C. Weir of the Los Angeles church federation.

John L. Casteel, Cornelius Woelfkin professor of preaching at Colgate Rochester Divinity School, Rochester, N. Y., goes to Union Theological Seminary, New York city, this fall as professor of practical theology and director of field work.

The Evangelical Church in Germany has appointed a successor to Martin Niemöller as head of its foreign office. He is Adolf Wischmann, superintendent of the Lutheran Church of Hannover's Osnabruck district and formerly pastor to students at Göttingen University. Dr. Niemöller resigned in March.

New president of Bennett College, Negro women's institution at Greensboro, N. C., is Willa B. Player, a member of the staff since 1931. She succeeds the late David D. Jones.

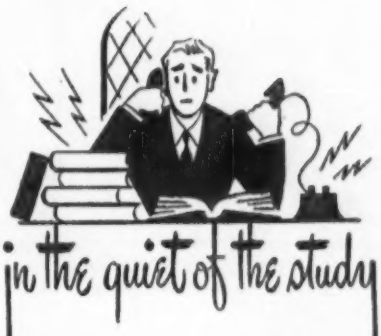
Dean James A. Pike of the Cathedral of St. John the Divine (Protestant Episcopal), New York city, has been elected chairman of the housing committee and a board member of the Urban League of Greater New York. He will head a movement to seek more and better housing for minority families and an end to residential segregation in the city.

Norway's first full-time factory minister is a Methodist pastor, Reidar Skarung, who was named to the post by the Jonas Øgland factories at Sandness after completing an experimental part-time appointment as social worker and minister at the factory.

Anglican Bishop Ronald Owen Hall of Hongkong recently made a three-week tour of Communist China, during which he visited Anglican churches in a number of cities. He went as the guest of Bishop Robin T. S. Chen, chairman of the Chinese Anglican Church's house of bishops.

Richard C. Gilman, for the past six years a member of the philosophy faculty at Colby College, Waterville, Me., has been appointed executive director of the National Council on Religion in Higher Education.

Editor Prince Albert Taylor, Jr., of the *Central Christian Advocate*, New Orleans, became the first of the 1956 "crop" of Methodist bishops when he was elected to the post by the Central jurisdictional conference, meeting in New Orleans in mid-June. He was assigned to the Monrovia (Liberia) area.



in the quiet of the study

". . . unto edifying"

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. (1 Cor. 14:19)

Although the Pauline strictures on women in this epistle have been debated (with Christian charity) at recent church conferences, Paul's firm dicta about speaking with tongues have not. The heart of his reasoning appears in the quotation and in verse 26: *Let all things be done unto edifying.*

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